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Folk-Lore and Religious Uses
of the
Medicinal Herbs
in
Marcus Porcius Cato's
De Agri Cultura

Dissertation

Submitted to the Board of University Studies
of the Johns Hopkins University
in conformity with the Requirements of
the Degree of Doctor of Philosophy.

by
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Baltimore

1907.

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To the student of ancient States follows, no source is of more importance than Cato's work, the De Re Rustica, for it is in agriculture, if in any other, that we are to meet a genuine field-tradition and not the least important part of ancient agriculture was formerly such, as Cato himself shows us by the absence of iron to it. This is but natural, for, before the beginning of iron was stalked upon the earth, and before the beginning of iron must have made some effort to protect from its ravages, its property and its flocks.

To the primitive man, however, the conception of sin is a late scientific conception. We look upon it not as contrary, not as due to internal weakness but to some external power, that is al-

was not ready to do him harm! The cause of disease, therefore, consists in ~~uncovering~~ ^{chose} such a power, and the remedies chosen ^{with} this idea only in mind.

At the time that I wrote; however, medicine had developed to an ~~some~~ ^{higher} degree of science. Hippocrates had recognized long before, the true causes of disease and some progress had been made in the treatment. It is to be regretted, however, that many of the plants employed as remedies have not medicinal properties and were used in accordance with their properties. How little real knowledge, however, lay

¹ (See this subject of Lebeck, *Agnes* 2. 635 sq.; *White* P. 2. 109 sq.; *Tyler*, *Princ. Cult.* 2. 124 sq.; *Conroy* *Flora and Herbs* 1. 2-9 sq.; *Bentley's* *Handb. Mo-turr.* 11 sq.; *Black Folk Med.* 4 sq.)

The history of this general use, is shown by the fact that all plants were thought to cure almost every disease, not only of especially, the bites of insects, and all the poisonous creatures, and, in addition, was employed with various superstitious powers, among them to force the serpents and all the noxious animals to flight.

What principle then governed the selection of any particular plant is now beyond our knowledge, the important part cannot have been played by the so-called doctrine of signatures, that belief according to which certain plants were marked out, by their shape or manner of growth, as fitted to cure certain ills. It has been noted, too, that of those plants, which bear a pungent odor or bitter taste, or

are often in folk-practices, and the ones which have strong narcotic powers, are used, according to the well-known principle of "similia similibus," for the most violent diseases. But since these principles, important and far-reaching as they are, do not explain the choice of many of the vegetables which are prescribed as remedies, the following facts, in connection with such plants, are, it seems to me, at least suggestive.

Those plants which were indigenous to Greece, Italy, or Persia, the use of which goes back to pre-historic times, are first employed as food, in religious ceremonies, and chiefly as offerings to spirits.

¹ Cf. Kuhn, in H. Byss's *J. anglic. Sprachl.* 19, 184, 123, sq.; *Suppl.* *Erney* 24, 187.

and other domestic deities, or used in sacrifici-
 cal rites in connection with them;
 were ascribed superstitious powers, es-
 pecially those to kind of serpents; and
 medicinal properties. Rose plants, or
 flowers to them, which were noticed, and
 in many cases were recognized by the
 ancient Greeks as such, even though
 they may have been used as food and es-
 sential with medicinal virtues and
 curative properties, were not used as
 food, as our own case tells us, by the Greeks
 in Roman religious rites. Of this
 we know nothing, it seems, survived,
 and on this basis the striking parallelism
 in the present case may be explained.

In the case of the first one, the expla-
 nation is simple, for the primitive was
 opposed, and would offer to his gods

It is food only which he himself enjoyed.
That the offering is made to spirits and to
other beings is evident on every point to be
mentioned of an original document; it
shows, at least, that it was thought ne-
cessary to satisfy, in every way possible,
the souls of the dead, and the spirits of the
under-world. A pretty example of such an
offering is that of beans to the "Mones petrai"
in the Rumania Province. The details, in this
instance, should be especially noted for
they offer the most conclusive evidence of
the use of a well known food as a sub-
stituting, with the additional intention
that the spirits collected the food that is of-
fered, and, at the completion of the rite, took
their departure satisfied.

¹ Doid. P. 5, 4192q; and cf. 5 - page below.

From such an offering, it next to be separated the purification ceremonies, the purpose of which is always to free a person or place from malevolent spirits that, by their presence, have caused misfortune. But the substances used in such rites are thought of as offerings to the spirits as shown plainly in the Bible, p. 2, 17 remarks, by the custom of carrying them out to cross roads after the completion of the ceremony, and leaving them to the spirits to pick them. Similarly, in the T. 2150 of the Dig. employed in the purificatory rite as a protection against the strages, is carried

¹ of Univ. Calif. 316 sq. Mat. Mag. 11, 1370. People. 11, of Bible p. 2, p. 72 sq. ² of Harpourt. s. v. of the same; Prot. s. v. b. Act. 1, 2, 3; Ety. 19, 20, 21; Belaker Anec. 287, 24.

out under the sky and left, evidently for the spirits since those who are present at the ceremony are forbidden to look behind them.

The object of the spirit-offering, therefore, as well as of the purificatory rite is twofold; to propitiate those powers which possess evil and could cause disease and to conciliate them in case they were offended, and the result, in both cases is the withdrawal of the spirits and the cessation of the ill which their presence caused. Coming to this result, these food substances seem to be considered prophylactic; they were thought to put demons, evil spirits as well as the forms of insects, etc.

of demons - facts, for similar practices among the Indians, of Allenby Nat. S. M. No. 553. of the Es. nation in the Great Basin; No. 1, 20796.

like to flight, and to procure a correct diet.
over the world, and a straight course.

But I am not to be surprised, especially
in all the common sicknesses and diseases, which
according to the bulk of the body of all peo-
ple, are due to some malignant spirit; but
not only so, but also of the same kind, as
the same, Edy. 5376; of Plotin. 21, 14; and also in
unpurged, Plat. Phaedr. 244 E. v. c. I thought the
major of departed souls or of the X^o or 10^o.
Violent diseases, especially, such as epilepsy,
insanity, Popney and Colic, were thought
to be due to the same kind of spirit. ³ It is
very to be seen, but not to be understood.

¹ of a tone of a. Riess, A. J. P. 18, 147; Tit 27, 24 of 6 lines. S. L. Linnæus
Staphylinus tent. May 1701. 11-3 20; R. H. G. 2, 16 a.

³ of Hippoc. de med. 2. 2. 1. 354; H. v. 2. 2. 145; R. H. G. 2, 16 a; C. v. 2. 2. 145.

among primitive peoples is at the same time
 priest, for the cure of disease is a matter
 of religion and by religious rites only can
 a patient be cured, from the attacks of in-
 visible spirits. This was accomplished in
 various ways, by charms, clashing of spears,
² by sacrifices, ³ as the medicine is half
 priestly, half magical.

These ideas are strikingly illustrated
 by the story told by R. F. 2. 533 in connec-
 tion with the offering to the deities in the
 Feralia during a long illness, the people re-
 sorted to give the spirit that was wanted food
 and in punishment for this neglect, disease

¹ cf. Hippocr. l. l. Avicenna (l. l. 3. 400 sq.; Sicutur
 R. F. 2. 533 sq.; Riessl. avicenna ² cf. Robde (p. 2. 7) n. 2.; Bor-
 tel's l. l. ³ Robde l. l. 78; cf. Cato de
 R. R. 13. vltimo pro bubo et vacca; cf. Plin. nat. hist. 11. 102.

and death fell upon the city; in the silent hours
of the night souls left their graves and roamed
wandering through the streets and the sur-
rounding country. But as the sun's beams
were again found then they departed and
sickness ceased.

We find, therefore, that these substances
which, used as food by man, or likewise
offered as such to the plants to improve them,
were employed as medicines, not in ac-
cordance with any real medicinal prop-
erty which they may possess, but in a
manner corresponding to the supposed
nature of disease. An example of this sort
which will be abundantly illustrated in
the treatment of each plant, may be cited
from Ex. V. p. 101, viz. when we are told that it was

of Preller. London Nov. 1841

the custom to eat pears, beans, and gits on the
 first of June to guard against attacks of St
 strige, "in laedente uocera," as a preven-
 tive for which, also, garlic was used as
 we would.²

The ideal arrangement of material there-
 fore, from this point of view, would be to
 consider the uses of a given plant as food;
 as an offering in religious ceremonies; the
 magic properties attributed to it; and finally
 its employment in medicine which
 is due to a more primitive magic. But
 since in practice no such definite separa-
 tion can be made, and since the
 medicinal uses of plants are remedies for
 disease, it has been a best to reserve the

¹ cf. *op. cit.* below p. 110, and cf. *Diess's A. P. 120*, p. 50.

² cf. *ser. Samm.* 1035 and below p.

orders and their convenience, only, to consider
the plants as we find them employed in
medicine, in general superstitious prac-
tices, in religion, and in food.

A word may be said as to the choice
of examples. As regard to medicine it has
been impossible, of course, to give a com-
plete list of all uses. I have endeavored sim-
ply to give the most important and to
show the continuity of traditions. As far
as the more general folk-lore of each place
is concerned, and its connection with
religious rites, I have tried, in the case
of the Greeks and Romans to be more ex-
haustive, although I cannot hope to have
missed nothing. Here, again, I have attempted
to show the persistence of traditions, and to
give similar ones among other peoples, referring,
where possible, to the most important ones.

As to subject in connection with the use of
 a plant as food, upon which I have no
 necessity to dwell at length, I have also
 aimed to point out its original habitat, for
 you are convinced that this has an important
 bearing upon its superstitious clustering
 around it.

As a conclusion, I desire to express my deep
 gratitude to Professor Smith for his con-
 stant advice and encouragement, and to
 Professors Robinson and Barrett for the
 best assistance they have rendered me.

Allium.

Allium Sativum, Germ. of Long Island p 295.

Cato ch. 70. also species 111. Part of a
herb medicinal of Pl. M. H. 28, 205

The plant is often mentioned as a remedy
for animals by the writers on agriculture
and veterinary, both for internal and exter-
nal use e.g. ad. can. can. Colun. 2. 2. 3. 4
3. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Although Cato does not refer to it as a
remedy for man, it plays a most im-
portant part in folk-medicine. It is

qualities as a diuretic and stimulant
 were early recognized, cf. Aristot. Prob.
 1044 a 6, Misc. Geog. n. 2 181; Ps.-Theop.
 de Simp. Med. 10. but it was employed with-
 out regard to these qualities. Among its uses
 may be mentioned: - for sore eyes, of Ps.
 Hippoc. ΠΕΡΙ ΕΠΙΔ. 2.5.22 Aristoph. Eccl. 404,
 ΠΚΟΡΟΤ' ΕΜΟΥ ΠΑΙΨΑΝΤ' ΟΥΔ', ΤΙΘΥΜΑΤΛΟΙ ΕΜ-
 ΒΑΛΟΝΤΑ ΤΟΥ ΛΑΚΥΚΙΚΟΥ, ΣΑΥΤΟΥ ΠΑΡΑΛΕΙΨΕΙΝ
 ΤΑ ΘΛΕΨΑΝΤΑ ΤΗΣ ΕΣΠΕΡΟΣ. cf. Plat. 714 aq. The
 point of view of ancient medicine is here
 well illustrated, since we are told that
 garlic injured the eyes, cf. Ps.-Hipp. ΠΕΡΙ ΠΛΑΤ.
 2.57; Pl. 20.57. Although garlic is not men-
 tioned in Pet. Abt. or Pet. in its later medi-
 cine of the Hindus, or in the popular

I have followed Christ's list, Sc. Lit. 1866, of
 the genuine works of Hippocrates

were attributed to it, and we find its ef-
ficacy for diseases of the eye especially
praised; cf Jolly 213. It may be noted that
the plant seems to have been connected with
the sun, for a tradition tells us that it springs
up from the drops of sweat which the tired
Sasuda, the bird of Vishnu, let fall from
the sky.² It was used, too, for sore ears, Pl.
2053; Sur Sam. 144; Mahab. Eng. 15-10; 16, 74;
Med. Pr. 1, 5, 20, for which the is again a
parallel in Hindu medicine of Jolly 2110.
Dutt 100 at trad. p 203. On many parts of this
country, too, onion juice is dropped into the
aching ear, or the heart of a roasted onion

of Boreo mass. 1. 2 p 15. forest Res. Pl. India 100
- 100 p 22. "It made me live 100 years healthy
in body and mind, full of vigor and free from
wrinkles."
² of fact l. l. 2 p 509

is put therein! According to Pl. 20, 54, 'roci
 plus confert, with which of no. 77 of the
 receipts Salubria (al. Tenax) also is set
 out (Pur. et Sider.); it was considered to cure
 Leprosy: - Diosc. de m. n. 2, 181; Pl. 20, 59; cur-
 bus regius and ignis sacer, Pl. 20, 52; 55;
 Ser. Linn. 1027; 102. More important, how-
 ever, was its use as a cure for the bites of
 serpents and other poisonous creatures: -
 Diosc. l. l. ε'ξιοδ'ηται τοις τε κ'α'ι' α'ι'μορροο'υ'σι
 ε'σφο'δ'αι' ε'σ' ο'υ'τ'ε' ε'τε'ρο'ν of Gal. 5, 27, 6; Pl. 20
 50. At Paracelsus of Ser. Linn. 117; Ps. Pl.
 336; Berg. Mart. 14; Parac. Hist. 2, 24, 14. Sep.
 30, 1; a similar tradition runs through
 the Middle Ages of the Arabian descent.
 Ser. l. l. 3, 57: anarsites apta canis, and
 pulicis, still used in England for the
 'of venous humors. Fr. L. Soc. 7, 1899 p. 114.

same thing of Black. Folio. med. p. 200. We find also similar uses among the ancient Egyptians & the Romans, & indeed with increase and the plant "garlic" was applied as a poultice of Serap. p. 231.

To garlic was ascribed also the power of effacing the "stigma" or slave-brand; of Serap. larg. 231, and of drawing foreign substances from the body. Pl. 20, 55 extract fistulis vitia cum sulphure et resina, etiam herundinae cum picis; of Ps-Pl. 3, 14; Marc. Emp. 34, 37; so it was generally used as a poultice for sores etc. Marc. Emp. 4, 44; 1, 50; Ps-Pl. 3, 4; Ps-Pl. deod. Pris. Add. p. 270, l. 7, 292, 14. In Anglo-Saxons leechdoms, 3, 15 "nine cloves of hollowed garlic" form part of a salve for any sore; of 3, 4, and in 2, p. 117, a salve "against the dry disease" at the present time. It was of course as a poultice, or general remedy

out the United States, and I know of a case
where they were applied over the bladder as a
diuretic.

According to Celsus lib. 8. cap. 27. lib. 2. p. 65 C. - of
2. 04 U. 91. - gaulis stimulata & passiva;
cf. Pl. 50, 51; "reuerem quoque stimulare cum
coriculis viride potuimus & uero" It was
also in wide use for various female troubles
of P. Hippoc. πρὸς τὴν γυναικ. νόσον 1. 94, a statement
repeated by Pl. 20, 51. Hippocrates afflicta est uo-
cari secundum partem distinct. of lib. 4. Rec-
tior de Cand. lib. 1. cap. 57. We are not sur-
prised, therefore to read that it was employed
to cause abortion of P. 3. 4. 20. Inter-
esting magic practices are given in con-
nection with its use in Pharm. Emp. 10, 18.

¹ Similarly among the Hindus cf. Jolly p. 63.

² Lettre 1, p. 373.

23,53: Cass. Fel. 51, p. 134R. In A. P. de ead. l. 2,
p. 137 there is given a curious mixture for a
fever-sick man; among the herbs men-
tioned are lupin, betony, fennel: "work up
the brink of clear ale, sing several masses
over the water, add garlic and holy water
-- and let him sing the psalm Beati in-
nocentii and Ely et Pauli in one
face down, and then let him drink the drink
out of a church bell etc. It is interesting to
note that among the Assyrians, in case a per-
son suffered from hypochondria, among the
cures from which he was allowed to choose,
was a concoction of garlic and bitter
late wine.²

In contrast to all this, and showing
¹ Treated below.

² of Sages, social life among the ^{Assyrians and} Baby-
lonians p. 11; forest of cit. 1 p. 441.

how much more widespread folk-belief
was than real science, it is instructive
to read Hippocr. *de victu acro* (Litt.
I. p. 354). How he attacks charlatans and
impostors who pretend to cure diseases by
purificatory rites and charms, by forbid-
ding food, and prescribing food little suited
to the sick, consisting of garlic and onions.
De vit. acro c. 11. *De victu acro* c. 11. *De victu acro* c. 11. and
of *Prælix* *de re med.* 134.

Cato also mentions in his chapters as a
part of his books on agriculture two the
herbs belonging to the garlic family, *porri*
fibras III, and *albici spinæ* etc. The latter
occurs again in ch. 11. *Porri* *regretare ex-*
perit, dato continuo in unum unum

'According to Christ *de vit. acro* 1.5 this work is
genuine and reasonable doubt; otherwise Litt. I. p. 354

gallinaceum. --- posttridie rebus Ulisici
conteritis cum hernia vini facit opus
abitat of Colum. 6, 4, 2.

Porcus occurs frequently in the writings
of agriculture and veterinary; for worms
Colum. 6, 25; for cough ib. 6, 31, 1; Seps. 10, 11, 3;
Pelag. 16; cum boum pulmones excreat
Colum 6, 14, 1; Veget. 3, 4, 20. of fruit for Colum.
6, 10, 6; 6, 20, 7; Veget. 2, 20, 1; 4, 29; Pelag. 115; 154; 388.
When animals are mad, Veget. 3, 12, 3 order
locks to be given them; so in 5, 1, 1. See bites
by a spider.

In general its properties are described as
being similar to garlic. Pons G. - Sibson.
1755; DIAL. 2, 5-4 speaks of it as a purgative and
diuretic; of Diosc. de mat. 2, 175; Pl. 20, 44.
Like garlic, it was used both internally and
externally for the bites of poisonous insects.
of Michx. Dec. 279; Diosc. G. G. Celv. 5, 275; Pl.

20, 45-46; Garg. Mart 21; Pharm. Pers. 1, 2 & 74;
Geop. 12, 27. It was continued through the
middle Ages, for Masius Floridus tells us,
"Lactis huius proles laceris anguis." It rested
probably on some homeopathic idea of Pl. 19,
110 found at *Maclura equestria* *indica*,
causa ex procuratione a Tiberio principe
recreatione in nervis desperatione vero
porri ad trinus leucisimum argentum
pondus sancto, confectum in irascione
cruciatu. Ampliorum modum regit
novum esse. It was also employed to
cure various troubles of the head, Pl. 20, 45
stridoris, cum lacte mulieris, capitis do-
loris sic in naves pedatus, locomitorum
in aures Suetonius sui collectibus, ear
nullis, et max. Emp. 9, 2 proos anguis

Cited by *Herodotus* *La Mythol. des Plantes* 2, 296.

id est non plantator, in pari numero copias
 et simul in oleo ptinno ad tertias levo-
 yras et tepidum inde partem sufficientem in-
 fundas auricularae. For lears and Pt.
 like. Ser. Samn. 403. Ps.-Theod. Pris. add. 113, 115.
 Antid. Boiss. 61-70. In English folk-medicine
 the juice of larks with cream is used to cure
 chilblains, and a lapped lard, of Black,
 Folk med., 203. We find it frequently pre-
 scribed for various internal disorders: of
 Diosc. G. L. Pl. 20, 46. Ser. Samn. 271, 272. Gal.
 20, 134; 23, 27; 25, 10; 53, 50 and 73; Ps.-Pl. 17-10;
 24-7; Serap. Pris. 1, 25, 73; 19, 60; in A-S. Sect. 1.
 2, § 159 it is ordered for stomach troubles; of
 Aretaeo's Remains. A curious precept is
 found in Ps.-Diosc. add. § 295, 11. - ad soda-
 gram -- mense octobri porros non man-
 dulcet. It was thought to cure cough and
 improve the voice. of Aristot. Prob. 21, § 103

f27. Πά τὶ τὰ πάλαι ἀναγενοῖ τοὺς ἐπιφανέας
 ἐπιπέ και τὸν προπύρι, of Diosc. C.C. Pl. 20, 7
 τοὺς splendorum, ^{ed. per} ~~ed. per~~ - of 49 - and in 19, 10
 he tells us that now for the sake of his voice
 etc nothing except leeks on certain days of
 every month, of Geop. opus. 21. ed. Lussan
 in Anac. Conf. 10, 21; 20, 13; P. - P. ed. G. ed. 31,
 C. 29; 317, 22 and similarly in G. S. Sect. 3
 p 107. It was also considered to cure sterility
 of P. Hipp. πάλαι ἀναγενοῖ 3, §§ 225; 230, Pl. 20, 4
 who adds, too, 47-9 venerem stimulat. of
 Alex. Mechan. de Cond. Vir. cap. 7, 140 sq. si pe-
 cundari virgo iam nobilis stat / his votis
 pari sumptis crebra faceret, / Sanguinis
 coempti spumae et vulnere curat. / Succus
 item tussi leve iuvamen erit.

Alficium, Gr. ἄρτιοκοροδόν is of far less
 importance. There are seen to have certain tra-
 dition, or use for animals of Colum. 6, 4

- of Aroe -; veget. 1, 11, 12 pro Physica natura et
universario remedio tradidit ulpianum
bene tutum. According to Pl. 17, 111, ulpianum
tutum is let at roots in iron question
increased A. a. Berg. 10 part. 711, R. ulpi-
anum indigestibile est; cum vero tutum
potui calculosis prodest.

Corresponding to these medicinal prop-
erties and not to be distinguished from
them are the properties assigned to the
plants of this family in other spheres. Both
garlic and the leek were thought to pro-
duce sleep. Pl. 20, 49; and 50; in 19, 110 he tells
us that wild garlic was known not to
birds that destroyed the fresh sown seed; on
eating it they became drowsy and could
be captured by hand, and after a little while
were totally overcome. Garlic especially
was used to put serpents to flight. Pl. 20,

50 serpentes ibi et scorpionis dore
 etque, et aliqui tradidere, bestias. of Pallas
 1.350 campis furtus cruceque qui furtiva-
 los illi sine capitibus per horti omne
 spatium comburens videtur locus
 pluribus occidit. of Sup. 12, P. 4; 5, 30, 1/2, 5
 10, 5; 10, 100; 13, 17. It would seem, therefore
 that when Horace Ep. 3, 10 says that
 Medea appointed Jason with gauls
 to protect him from the fiery dragon he is as-
 signing to it powers well known to the
 folk. Lore of his time. Similar statements are
 made by Albertus Magnus de vir. mund.
 2, 91: si vis capere talpas pone in proximis
 eius cepe vel porrum aut allium, et statim
 egredietur sine viribus serpens non ac-
 cedit ad allium; nec canis quodlibet aliquid
 trahit cum illis.

These statements mean, of course

much more than is implied on the surface
when we remember that the serpent repre-
sents chthonic deities, that in it was
seen the soul of the departed, we no longer
wonder at the connection of garlic with
the spirit world, - a connection which is
necessary to explain its prophylactic prop-
erties. These are seen most clearly in
its wide use as an amulet. A reference
to this is secured in Titianus, if we may
believe Ser. Serv. n. 1035 - q. praeterea si forte
premit strig² etro puellos, Viroa in-
mulgens exertis ubera labris, Mellia nec-
cepit Titini sententia recti Qui veteri
claras expresset uere togatas. The strig²
is a vampire which is always a spirit

¹ of Rohde Pyp.² 1, 133 n. 1, 142 n. 3; 254-5. Mary Gr.
Cox n. p. 46 sq. ² of Puel. in Röm. May 2 1881

either of a living man or of a dead. Perhaps
 this idea is at the bottom of the words of Pers.
 5.104 *tuus quondam pelli et cum sinistro*
lucis sacerdos, succurre leos inflectis
corpore si non praedictum in mane caput
*quateris illi.*² It was also thought to
 protect against the evil eye; cf. Ricci's *Puelli*
Griss. 1. 57, - and his superstition still holds
 in Italy and Greece; cf. Gruppe *Gr. Myth.* § 557,
 n. 7. In the latter country, for example, a
 piece of yarrow is to be put in the cup of a new-
 born baby and a visitor, before greeting the
 child, must spit upon it.³ In the island of

¹ On this wide spread belief, cf. *Folklore Rev.* *Cult.*
 2. 111; Conway *Surv. and Describ. etc.*, 292.

² cf. *John's* *Ant. Soc. Biblioth.* p. 24, n. 233; the "ter" and
 "mane" are common in magic practices.

³ *Folk-lore Jour.* 5, 1894, p. 301.

Now also, garlic is put in the May-day garlands
 as prophylactic; so, too, the wild onion. Garlic
 is said to be similarly used in China
 also.²

On the basis of such uses, we may
 easily explain the statements of Pliny l. d. pl.
 1, 8, 10; Dioscor. de m. m. 4, 140; Pl. 20, 50, who tell
 us that a person who is gathering belladonna
 must put garlic in his mouth to save from
 having a headache; the real reason, no
 doubt, was to keep off the spirits to whom
 this plant was very dear (as below). Similar
 beliefs were wide spread in India, it
 was evidently thought to have the power
 to destroy evil spirits, for one of its words
 for garlic in Sanskrit is bhūtaghna =

¹ Folk-lore Jour. 10, 1899, pp 174-80.

² Dyer Folk-lore of Plants p 21

"slayer of monsters." In Germany, it is commonly used as a protection against being bewitched,² and it was so used among the Anglo-Saxons; cf. A. S. Leech, p. 141. "Of a man or bag ride a man take lupines and garlic and betony and frankincense, bind them on a fawns skin, let a man have the roots on him and let him go into his home of 2, 3-5 where it forms part of a 'salve against the elfic race.' Among the Ashleams we find a curious parallel to a practice very familiar to the western world, although the use of garlic seems to be of

¹ of Grimm's *S. M. 2*² p. 1031. *Substantiv Mythol. des Planten* 2, p. 1. The name is unimportant to the lexicographers and does not occur in any published text.

² *Matthi*³ = 282

peculiar to the former in incantation to free
 a person from a demon and from the bonds
 of a magician consisted in taking a
 clove of garlic, some lilies, a branch
 covered with flowers, and while throwing
 them into the fire piece by piece, reciting a
 charm, the import of which is: "just as the
 garlic disappears in the burning flame,
 and will never more see the sun, so may
 I carry off the evil spell, and may the
 disease which is in my body be con-
 sumed this day like the garlic in the
 flame. may the bonds be broken, may I
 see the light." How long such super-
 stitions held on may be gathered from Au-
 brey's Remains 5167, where he states that
 it was an old superstition to set locks

of forest les Plantes Rares l'Antiquite 1, p. 200-9

"on the tops of houses as a defensive against
lightening and thunder." Similar pro-
phylactic properties were also ascribed to
the onion, cf. Artemid. 3. 50; Herk Kulturpfl.
pp 197 sq., and it is worth noting that in
Massachusetts, "a row of onions is hung
over the door of a house to absorb all dis-
eases (diphtheria, etc.) from one coming in";
cf. Mem. Amer. F. L. Soc. 7. 1897, p 119. For further
English lore on leeks of folk-herb plant see p. 109.

With these evidences of the prophylactic
powers attributed to garlic before us, the
question naturally arises as to the cause.
This is to be found, as I have endeavored to
show in my introduction above, in the use
of garlic as an offering to the Lethoneis

of also S. Arnetis l. l. 1. 293, and note the appar-
ent connection of garlic with the onion in Dele. ubi 17

powers. Since to the mind of the primitive man
spirits cause various ills unless they are
fed and treated kindly, and can be appeased
if angry, only by being fed, it is to be expected
that the substances offered to the gods
should also be used in the sacrificial prac-
tices by which the individual sought to free
himself from the claims of the invisible pow-
ers; such practices were, in fact, themselves
thought of as an offering to the powers.

This is shown very fully by Plutarch. He so
clearly says of the superstitious man:

ΚΑΙ ΠΟΤΕ ΕΠΙ ΤῶΝ ΚΑΘ' ἑΝΟΣ ἘΣΤΙΝ ἄνθρωπος ὅς
ἐπὶ ταῖς τοιοῖσιν ἐπελθόντων, κατὰ κεφαλῆς
χούσασθαι καὶ ἑρσίας καλέσας σκύναι, ἢ
σκύναι κελεύσαι αὐτὸν περικαθῆραι. The

vulgate reading ἔτεμασθαι is little more

of a mere ἄριστος, and Plutarch, p. 2, p. 277, notes

Babich Seisidern. p 16. who adopts & suggests
 that the crown of garlic was for the purpose
 of keeping off the evil spirits that flock to the
 cross-roads, whether the people have gone to
 practice magic rites. This agrees perfectly
 well with the uses of garlic detailed above,
 but it hardly explains the necessity for the
 elaborate purificatory ceremonies which the
 superstition men undertake. I have presumed
 therefore, the reading of Jebb who explains the
 passage as referring to a Heate offering at
 the cross-roads, the *ōpōtira* which the poor
 people often scattered up and ate.² The super-
 stitions man is lulled by the mere sight of
 such offerings and purification is re-

¹ of Harpocr. s. v. Rohde *Zyt.* 2, p 79. 1; Farnell
Cult of the Gr. States 2, p 515.

² of Aristoph. *Plut.* 295 & *Schol.* *Plutus* de *l. p. 10.*

necessary for which he employs Onion. 'But
garlic was also thus used is seen from I. G.
3. 13 112021 γέρτω πὲ λινὸν κικόνου of 4. 3. 7. The
same substance, πιν, is offered to Heracles and
to spirits and also used in purificatory rites.
We have a striking parallel to this in a
custom common in Creta². Thirteen cloves
of garlic at the end of a cord, worn around
the neck for thirteen days, protect one from
jacobine provided that in the middle of the
night of the thirteenth day the person proceeds
to the corner of two streets, takes off his neck-
lace of garlic and flinging it over his head,
runs instantly home without turning
round to look what has become of it. When

¹ For the use of the onion in such rites cf. Siph. p.
126K, Dio. Olyp. 2 p 530, Rhod. l. l. 2 p 400, Pa-
tick l. l. p 117 ² Cited by Gubernatis l. l. 2 p 7.

we see every detail of a "Hearts' meal" which
 is Greece, on the East Day of the month was
 placed in the cross-roads where were stones,
 with averted face, the remains of the dedica-
 tory offering. This connection of garlic with
 electronic powers is shown further by the fact
 that it was excluded from the temple of Hecate
 of M. ter. 10. + 22 d., just as other electronic of-
 ferings were excluded from her worship.²

Among the Romans the use of garlic in re-
 ligious rites is connected with the spirits
 of the underworld & attended by an omage
 only. Macrobi. S. 1. 7. 34 makes Cicerone being
 a discussion of they or caused a religious
 ceremonies, such as such the sacrifice at
 the Compitalia, also it had been the custom,
 owing to an oracle of Apollo, to sacrifice dogs

¹ of Rohde Sp. 2. 45. 1, and 2 ² of S. 1. 29. 1-3. 09

for the welfare of the family to mania the mother
of the lares. This mania of scripae was
stopped by Junius Brutus after the apul-
sion of Turpinus: "manu capitibus alii
et kaperoris supplicari iussit, ut respondere
ipollinis caliciferet de nomine capitum
remoto scilicet acclere infantia e vari-
pationis; factumque est ut effigies
maniae suspensae pro singulorum portis
pariculis, signa monimentis familiis ex-
piscant." Unfortunately we know little
about Mania' but what we do know makes
her a queen of the spirits like Heracles, and this
is supported by the fact that spirits were
sometimes called "maniae": cf. Mart.
Capel. 2, 101, note also that Tracta, Rome in

of Missoria in Rosch. Lex. 2, 2324; Publ. fr. Rom. May. 1,
p. 45; Suetonius Familias p. 101 n. 2.

next to *P. Fucalia* of Dr. F. 2. 573. - is also called
the mother of the Lared, it. 016; the Lithonic char-
acter of Tereb. is unquestioned. That the of-
fering thus explained by Macrobi. is made to a
Lithonic divinity is shown moreover by its
performance at night; cf. Fest. p. 121, 1) *Lucce*
effigies compitalibus nocte lectetur in con-
pit. These facts, it seems to me, form addi-
tional proof for connecting the Lared with
the spirits of the underworld and Scents, s. l. p.
111 sq. is right in laying stress upon this of
also Pres. Ind. Rons. Voy. 2 p. 111.

With the passage from Macrobi. it is

'So the soul-offering in the Lemnia (or b) place at
night; Dr. F. 2. 229; of the Cuban custom referred to
above. On Greece, also, sacrifices to the
Lithonic deities were performed at night.
cf. Stengel Griech. Kulturalt. p. 133 sq.

would be like to compare Oros. 2, 10: ante
adventum in Italiam Herculis cum in Apollin-
is montibus patri Sitis se Saturnus humanis
capitibus supplicarent et hunc similitem
morem non grande calidula et novissima
ambiguitate mutatis? Here we have to do
again with Chthonic deities, and the similarity
to the story of Macroch., - with which we may
compare, too, Plin. Nat. Hist. 3, 340, where he tells us that
the heads of onions were substituted by those
for human heads as 'piscine fulvianis', -
makes it probable that either garlic & onion
is referred to.

Among other ancient peoples who are

Dr. makes puff, instead of puff, under the sacrifice
and the details differ; the purificatory use of
the onion is seen, however, in any case. For a dis-
tinct display or 'capita' of the story in Polyb. 12, 6

find similar use of garlic and onions in religious ceremonies. The important role that the former played in the religion of the Egyptians is shown by many references in Latin authors. of Pl. 17, 101; 2, 16; Prudent. Peristeph. 1, 257; Orosius 5, 2, 265; so the onion was used in funeral offerings.¹ As the magic properties of the onion were known to the Hebrews, Egyptians, and Greek religions as mingled, we find onions and garlic forming part of an elaborate offering in a 4th c. B.C. inscription $\Sigma\alpha\gamma\gamma\alpha\gamma\gamma\alpha$.³ Plin. Hist. Nat. 257, sq. 1100; of 736; 2691. Curiously enough, the leaf seems to have been held sacred in India, where, says Drayton Polythicon Song, in

¹ cf. Maxmüller's note on Jer. 15, 4; De la C. l. 1, 110 sq.

² cf. Joret l. l. 1, 283 sq.

³ note that all the

substances mentioned occur in magic practices

speaking of the "cultivation of the onion," "The
Mediterranean or Sicilian that secured such a
near." of *Stenoc.*

Corresponding to the wide-spread use
of garlic and kindred plants in religious
rites we find it among the peoples by
whom it was so used, holding a place of great
importance as food. Its original home seems
to have been in the East and it was widely
employed as a condiment among the Greeks²
and Romans.³ The Greeks have always
prized garlic and onions highly, and the

¹ of de Candolle *Orig. of Cultivated Plants* p. 309.
² of *Bot. l. l.* 2' p 359, 320. The Greeks, however, were
forbidden to eat garlic and onions, of *mannu* 5, 5, 5;
as to those, of below. The reason for this is not
given.
³ of *it.* 2' p 90.

Egyptians, also, used them extensively. Garlic
 was introduced into Europe at a very early
 date, of the Candolle origin of *Plant.*² 3 sq. and
 later was used as a food chiefly by the lower
 classes. *Wistoff.* After occurs at *Paris* who
 eat it,³ and similar references are found among
 the Latin writers, cf. *Plant. Mart.* 37; 44. *Trav.*
Sat. Mex. p. 109. *B. orient. et asi. nostr. cum*
alium ac esse comen. suba desert. tamen
optime animal. creat. cf. also *Plant. Mex.* 1313
 "tamen inter flexuos. alli. et sicque grass. *Rose-*
ni canigis"; in *formos.* cf. *Hor. Sat.* 1. 6, 115;
Jur. 3, 293; *Mart.* 13, 15-19.⁴

¹ cf. *Herb. Kullerhoff* 190 sq. ² Candolle re-
 marks *Plat.*, to explain the diversity of names for
 the plant, we must suppose that its original abode
 extended further to the west than *Plat.* known at
 present, an extension anterior to the migration of the
 negroes. ³ cf. *Herb. l. l.* ⁴ *Mex. Primit.*

Artemisia pontica

Gr. Ἰριδοει. According to Long Bot. pp. 73-4 this is probably the *Artemisia pontica* Lin. of Herb. Borac. v. Steudler 1804. Diosc. de mat. med. 23 mentions it as one of the varieties of the Ἰριδοει. *Artemisia campestris* Lin., which grows wild in Greece, Italy, and St. Praxos. cf. J. Neesler. l. pl. 63.

Cato ch. 157 *Intertriginis ramulorum in via cum his spinthi pontica ramulorum sub arculo habeto.*

We find this remedy first referred to with interesting variations of Pl. 208. 14. *Intertrigines negat sine Cato Artemisia ponticum uel sub arculo habentibus.* of the same.

For this meaning of members of Gr. Ἰριδοει = Ἰριδοει Luc. de m. 17. of l. s. see.

Moxius 3 p 140: quid indicat milia pas at?
Moxius - ab antibus it biba present
a satoreus beneque robis. Pl. l. l. longus
interos qm is effiaary for stonach liver-
lens. of also Ser. James. 310, Marc. Emp. 20, 21, 43
Rend. Pris. 2, 27, 27, 17, 47, 20 for animals line.
de ca. 11. 0-27, Column. 12, 35; Pl. 11, 107, Pallad. 11,
11, 17; Emp. 2, 1, 1, 1, for worms, Pl. 21, 10, Marc.
Emp. 20, 11; Rend. Pris. 2, 30, 27, 4, and Cass. Fel.
12, 21, 24. quid it is part of an epithema
humidior excludendos sine nocendos;
similarly for animals, Column. 1, 25; Regit.
2, 16, 3. These uses continue through the
middle ages; of Alex. Tral. de virus. 471 -
it is mentioned often in v. l. leachd. of 2, 100-5
and a common one for regentary 2 p 293.
It is often recommended also for diseases of
the liver and spleen; of G. Hoff. 1201 10 15, 2, 11;
Pl. 21, 27; Ser. James. 307, Marc. Emp. 22, 24, 21

Cass. Fed. 44, 51, 97 R. With this may be compared
 the curious statement of Theophr. 2. pl. 9. 17. 4.
 that cattle in Greece did not eat the plant,
 but that cattle in the Ptolemaic land, and, as a
 result, became fatter, furnished richer
 meat, and, according to some, had no
 gall. of Pl. 11. 194; 27. 55. We find an interesting
 echo of this in Pa. Acad. 2. 323 l. 10, where
 a concoction of *Urtica sabina* and chain-
 thistle is first given to a pig to drink: "ve-
 rinde enim et splene in non innoxia.
 Dabit hoc homini per induriam et in pleu-
 ritide insect: hoc et splene potenter curat.
 It was naturally prescribed, then, for jaun-
 dice; of Diosc. 3. 23; Pl. 27. 49. It was thought
 to have great power as a purgative and was
 employed for sore eyes and ulcers of va-
 rious sorts. of Diosc. l. 6. Pl. 27. 50; Scrib.
 Jacq. 229; Marc. Emp. 31. 6; Theophr. 2. 12. 12

for hemorrhoids, but as such a preparation as
that given by Celsus is referred to; — 1. 20, 84; so it
was applied to horses' hoofs by Puley, 238.
Unparalleled is Ps. Pharm. Ed. p. 295, 5: ad
Podagran — esse — rusticis aliam, cortex
cum absinthio recipient, per se inuenit. It
was a prominent antidote also for various
poisons, and was held to cure the bites of
spiders and scorpions. of Diosc. 332; Pl. 27
50; Serap. larg. 172; Ps. Pharm. Ed. p. 201, 20. The
various uses are enumerated by Alex. Mec.
de Land. lib. 2 cap. 7, 274.

The vinegar was said to have been espe-
cially celebrated, ¹ England from early times.
It was one of the nine virtues which would
against every ill, and is a ² panacea

¹ of Cochenay A. S. Acad. 3, 31; so in South's Dictionary,
of the virtues of the Vinegar. ² of Cochenay l. 1, 31

of its powers, it is addressed as: 'Blood of water,
 flows best against of stars, and against thirty two
 seven circles, for flying wild things,
 straightly against toothed ones, past through
 the leaf-rose.' It was also a famous remedy
 in Scotland for consumption.² Du R. - Med. 2, 297,
 as a cure for nostalgia, its body is in-
 creased, by various plants, with a mix-
 ture of worm-wood and the oil of extreme
 unctive. According to Pl. 27, 52 nausea
 occurs erect.

Besides the medicinal use, there is a
 general belief in its powers to keep women
 and snakes away. cf. Burrows R.R. 1, 57. It
 tells us that some people used to scatter worm-
 wood or wheat to keep mice and vermin

¹ cf. also Cooney, p. 1, 3, 11, 15; Brewer - Nat. Hist. 2, 1, 141.

² ibid. of Black Folks - Med. p. 194.

away; cf. Pl. 10, 315; cf. 19, 470; 27, 52 unless it
 also functions as a sign et finis in water.
 Plin. h. l. says that wormwood, put in a
 cloth chest, protects its contents from moths.
 cf. Pausanias Salubria: 80: ὡς ἂν καὶ τῶν κελῶν καὶ
 τῶν κροκέων / ἵσοι τὸ σκεῦος ἐν τῇ κροκεῖ τρέφῃ κλίον.
 cf. Geop. 13, 9, 1; 13, 15, 1: a locust will not touch
 those who have bathed in water containing
 leeks or wormwood, or have been sprinkled
 with it. According to Galen. Prog. 117 worm
 wood is in aedificiis serpentes, si abin-
 thinnis circa aedificium seras vel arte-
 minis habere vel abrotanis; cf. Geop.
 13, 4, 1; 2, 36, 4; 15, 2, 7; cf. too Pl. 10, 315. Geop.
 de vir. herb. cited above. It is a logical ex-
 tent of such beliefs that to last all:
 γούρα -- γούρα ποικίλη κινδύνη

cf. Dioscorides, Didot. Bot. Graec. 1, 132

Angle. Sax. tr. of the herbium of Apuleius is
 says that if a root of rue is hung over
 the door, no man could damage the house
 as the folk here of later times. Therefore it was
 thought to be particularly efficacious
 against devils and witches, it was used as
 a drink against the temptations of the fiend
 and for a man is to water his house. In
 Germany it is thought to protect men and
 fields from being bewitched.⁴ It is blessed
 on St. John's Day, when people gird themselves
 with it, then throw it into the fire and say
 a prayer and spells.⁵

Among the ancients we know little more

¹ ed. by Coeby & G. S. Leachd. vol. 1. ² G. S. Leachd.
 2, 333.
³ or with the Rev. Rob. Volosh. pp 76; 106; 370; 436.
⁴ of Grimm - Stallybrass 3, 1211; 2, 615.

of it according to Pl. 2, 52 as a most efficient
 diaphoretic and incisive and capite potius
 - a belief which, I believe, is connected
 with the use of valeriana in Brit. Disp. Mo. 122, 371
 Hagerstr. which is employed in a chain to be
 given as occasional response. of also it Mo. 122
 l. 223; Mo. 122 l. 72. It occurs frequently,
 also in the other papers of Sydenh. V. 13, where
 it is mentioned among the ΕΙΣΑΓΡΑΦΗΝ
 ΟΥΚ ΕΙΣ ΤΟΝ ΚΑΤΑΚΑΤΑΚΤΗΡΑ ΟΙΣ ΕΡΩΝΕΤΟ
 ΟΙ ΙΑΤΡΟΙ ΥΠΟΧΡΕΩΤΕΙΣ. of it. 2, 20; 12, 15 where
 it forms an ingredient of a magic tal. In
 Brit. Disp. 2, 17 it is used in a medicinal
 chain: οὗτος δὲ τὸ ἀγνὸν ἔχει τὰ κεχρημένα
 ἡδὴ περιέχει τὸ ἴδιον: καὶ οὗτος βοτάνης ἰσχυρῆς
 ἰσχυρῆς etc. of it. 1, 245. There is also a mention

Similar to this is the Gr. name, see in
 2.4 Haupt Op. 2. 477.

superstitions in England, according to which
an infant will not during its life be better
cold provided that its hands are washed
in the juice of yew-wood before it is twelve
years old.

Although direct evidence for its use in
religious rites in connection with ethnic
divinities is wanting, that it was so used
we may infer from the fact that it was as-
cribed to Artemis.² The myth connecting the
plants of this family with the goddess is the
given by Pausanias to be used by her.³ The two arti-
cles *Diomedes* *divinitas* *invenire* et *his-*
toriam *comum* et *indianam* *Chironi* *con-*
tra *tradidit*, *qui* *brunna* *de* *his* *herbari-*
is *divinis* *instituit*. *His* *autem* *herbari-*

¹ cf. Folkard Plant Lore p. 558.

² cf. Gruppe Gr. Myth. Bd. p. 127 f.

opuscule p. 22

ex nomine Latinae, hoc est Arterianam
 nuncupavit. Pl. 25, 73 tells a different story:
 mulieres quae hanc floriam adfectaverunt,
 in quibus Arteriana ex v. Manuoli adop-
 tato verba quae inter parturientem ova-
 batur. Sunt qui ab Arterio Pitagora as-
 pirationem putant, sed haec evident at-
 tempts to explain the name given to the plant.

Quia Arterianae, sive, sive, sive, sive
 vero in some way, connected with Arter
 old religious ceremonies, for we meet it
 in use at Arterian Latine, of Pl. 27, 105;
 de usu eius comment, verba facillime
 atque in his paucis utilissime, praeterea
 sacris populi Romani celebratae, peculiariter
 siquidem Latinarum fides quibusque cer-
 tior in Capitolio vestigio ab antiquis
 habit, credo, sanitatem sacris huius
 uosificae architectis mioribus Pl. 27, 105.

only passage where such a custom is referred
to, - of *Horace* *Sat. 2.1.109*. *Mallophaga*
line *May, 1.2.10*. The latter evidently accepts
Pliny's explanation, for *Pliny* compares *line*
3.1.5 *ferre* *liber* *mallophaga*, *ab* *istis*
mallophaga *salubris* *quam* *lucis*. We have
seen however, where the simile comes and
in view of the first *Mallophaga* found attributed
to *Pliny* in the passages quoted above, it
would seem that the explanation of the cus-
tom rests on some similar idea. The matter
is the same as is the case of *line* through
and hence a danger from the invisible
powers more ready than ever at such a
moment to attract. We have to do here then
with the same conception of the mallophaga
the custom of hanging the *Mallophaga* in the
ear of the *line* *Mallophaga* and of the *line*
is which his soldiers indulged of the

also L. Boiss. Biblioth. p. 370 ff.

Another plant of this family, the hair-
bearing *varianum*, appears to be the wood of
of Boiss. of No. 2753 - a branch of which I saw
before the columns he sent. Such religious
associations were retained, for as is shown
by a passage in Papp. Pap. 2883. $\lambda\omega\gamma\eta\ \mu\epsilon\sigma\sigma\upsilon\ \tau\omicron\upsilon\ \lambda\omicron\tau\epsilon\rho\alpha\ \tau\eta\varsigma\ \lambda\epsilon\phi\omicron\epsilon\delta\iota\tau\eta\varsigma\ \text{---}\ \kappa\alpha\iota\ \omicron\pi\tau\eta\ \lambda\omicron\tau\epsilon\mu\alpha\tau\iota\alpha.$

How old the use of the plant was among
the Latins is shown by the custom referred to
above and Pl. tells us, 27.46; *hibitus et se-*
coctus aqua -- *Secretis* says *breclonic*
folivora cum ramis suis in caelestis
aqua sextaria bibunt; fortis et salua
addi; utraque sine usu est. It seems to have
been commonly used in Greece also. cf. *Pharmac.*
Secretis. frag. 1000000000

Beta.

βῆτα. — βῆτα; τῆτα. Beta vulgaris Linn.
It grows wild in Greece and Italy, especially
near the coast. beta-resertina, of Linn. Bot.

p. 445.

Cato c. 158. 1. album deicere hoc modo
potest si vis bene tibi deicere. hinc tibi d-
lana, addito eo aquae rusticioris cupit et eo
addito angulus de perna, — ubi non coc-
tus incipit esse, eo addito brassicae co-
lectae hinc, betae adhaerens hinc et
hinc et hinc et hinc.

The use of the beet as a purgative was gener-
al. We find it, together with cabbage and fat
beef's meat similarly prescribed in Ps. Hipp.
τῆτα, τῆτα ἰσχυρὰ καὶ βῆτα 12 (Litteri's p. 146) of G. S.
book 2/224 "Beet - and brassica or cabbage
— taken together with the young flesh of
swine" for troubles of the stomach. Ps. Hipp.

ΠΡΟΙ ΔΙΛΙΤ. 2.54 (Lithic 10, p 560) The juice is said
 to be purgative; The plant itself, as a cathartic
 causes constipation; The root is laxative. Pl. 19
 130 makes this distinction between the two va-
 rieties white and black the former of
 which is a laxative, the latter causes constipa-
 tion according to Hippocrates Lib. 4. Actus.
 4, 131. A. The best hills grows; The white va-
 riety is better for the stomach, and the black
 acts as a diuretic. Pl. 20. 11. For other refer-
 ences to its efficacy for stomach disorders,
 consult etc. of Diosc. de mat. 2, 147; Pl. 20, 11;
 Pharmat. 3, 47; Siquaque reatic non imitiles
 Helios; Marc. Emp. 27, 28, 29, 30, 47; Ps-Pl. 2, 12;
 Ps-Phos. Add. 330, 10. Antennid. 107, 34 of 12, 152,
 and also for more to etc. of Orget 3, 341, 47
 as a diuretic at 2, 33.

The beet was also used as a remedy
 for various other ills both internal and

tested; of Diosc. C. C. Pl. 20, 29 of 29. Among the very
 few mentioned, look at, ring up in the same
 etc. Pl. 20, 29. = Po. Pl. 11, 10, 10 R; Gay. Mart. 10, of
 Smith. Lary. 7; Marc. Emp. 1. 7; 1. 94; Geop. 18, 17, 1,
 and as in A-S. Secch. 1. p. 300, 2. p. 7. It is ap-
 plied as a ballise to all kinds of ulcers and
 wounds. Po. Hipp. 1. 1. 2. 4. 5. 6. (Liber. 1. p. 208);
 Pl. 20, 10; Marc. Emp. 1. 32, 33, 34; Gay. Mart. 10;
 Geop. 12, 15. 3-4; and for ignis sacer Pl. 20, 11;
 Ser. Sam. 701; Theop. Pres. 1. 23, 73 of Anat. Ref. 1.
 in A-S. Secch. 1. p. 137; for articulation see
 Ser. Sam. 703; Po-Pl. 3, 1; Marc. Emp. 1. 34, 10; for
 gut it. 30, 7, and in similar troubles of ex-
 ternal veget. 3. 53, 5; of with this Po-Theop.
 Add. p. 295, 4 and Judaea - - - - -
 - - - - - in A-S. Secch.
 1. 502, also, it is given as a cure for foot
 and according to Pl. 20, 10 the juice, pressed from
 the root, is applied as a remedy for the bites

of subjects of S. S. to. Mart. of Ps. apud. 37. The latter
 medicinal writers it is often prescribed for var-
 ous diseases and its Libi. of Ser. Senn. 174;
 1744. Exp. 5517; P. Med. P. 1. 11, 29; 1. 15, 10. of Serp.
 16, 15; for epilepsy Cass. Feb. p. 170 R, and in S.
 S. Seced. 1, 300 for paralysis. One pretty exam-
 ple of *similia similibus* may be cited. Thes.
 P. 1. 2, 27, 77, de ictericis: - si remittis reci-
 dentibus ad huc ille morbus color persere-
 raverit, naribus infuso elaterium; in-
 fundo stomachi succum utriusque melli-
 abili lacte commistis.² This explains, too,
 no doubt, the use of the best S. S. regime
 mentioned of Cels. 3, 24; Pl. 6, 6.

notwithstanding the striking re-

¹ Cocksage & S. Seced. 16137.

² This reminds
 me of the fine line of Eucimus, Ann. 1, 238 R. eru-
 bent sordidus cum lacte et purpura melle

medicinal powers, we have scant reference to
 the herb in other authors. Pliny 20, 97 shows
 however that it was considered prophylactic:
 "sive candidae sive nigrae radice necesse
 est in adfectu aurescence funiculo contra
 serpentina morosa officina esse licitur;
 evidently a reference to some use as an em-
 ulsor according to Geop. 12, 10. here we
 killed by the fresh juice of beets.

What folk philosophy endowed the
 herb with these properties it is impossible
 to say. It is not narcotic, although a kind
 of ptomaine is obtained from it. It has no
 strong odor or bitter taste, and we look
 in vain also for any connection with
 ethereal liniments which we should
 expect from its power over serpents. Pliny
 1, 80 tells us, "ut est herba sancta, fertur
 in templo Apollinis Delphicis ubi etiam

citis proclatua caphaud - it is more li-
 beracter, beta is argento, ruber is blue,
 which only means, of course, that origin-
 ally the metals themselves were of-
 fered to the god.

That we do not find the best used in of-
 ferings to the spirits, or in any religious rite
 in connection with them, may be due to the
 fact that its cultivation does not date from
 more than three or four centuries before the
 Christian era, of De Candolle (Orig. of Cult. Plants
 p. 39, he notes also that it has no Sanskrit
 name, and no name common to the Indo Eu-
 ropean languages. It was however largely
 used as food among both the Greeks and
 Romans: of Arist. off. Part. 1014; Pers. 3, 114
 "plebeia beta"; Mart. 13, 13 fabrum.

The choice of metals is doubtless significant

*prandia, betae.*¹

Brassica

Gr. 1502, 439. *Brassica hirsuta* Linn. Grows wild on the sea-coast of Italy. of Long. Bot. 1619.

Cato 155 sq. *brassica* est quae in Italia Volturnus auferat. - in Africa consergitur ab omni bono facit. Colimusque ad usum res. clubi est. ² of Pl. 193, 10. - § 2. ab omni si roles deicere superiores sumito brassica quae levisima est P III. of Pl. 154, 1 - § 5 quibus tomia inlecta erunt brassicae agere inaccere oportet. - Proles est of 103

¹ of Herb. Kull. p. 11. 5-54; Marg. Pinet. 2, 425; Friedl. S. Steyer. 1, 295

² Great medicinal properties were attributed to various officines Paulif. in 1656, but exist in writers who report Cato of Pl. 20, 7; Pl. Valer. 229. - of Agric. Insect. 553-5. - later precepts stand alone.

9- § 7. quibus seque lotium et quibusque sub-
 stillum est. In ed. 1571-2 Cato treats of the
 three kinds of brassica of which the third
 quae levis vocatur --- acerrima maxima
 est istarum; --- de omnibus brassicis sub-
 illa est illius viri medicamento. § 3. vel
 omnia vulnura tumores cum contristum
 imponito, haec omnia ulcera purgabit
 sanaque faciet etc. § 4. --- et laxatus si
 quod est, hic sic aqua calida fureto, brassi-
 ciam vitis imponito, cito sanum faciet
 --- et si --- quid contraxerit est. § 5. si quid
 nulli i sali vitis est omnia sana fa-
 ciet, et de capite et de oculis omnia reducet
 et sanum faciet. Haec omnia esse partet
 cicerum. § 7. --- et si bilis atra est et si
 licca surgat, et si cor dolet, et si cecum aut
 fultum aut fraccordia, his quibus, omnia
 sana faciet utroque colitabunt. --- etc.

tum articulationum - purgat. - § 12 - Brassica
 eratica maximam non debet. - nulla res
 tam bene purgabit. - et cito salutem
 esse corpori. - pro diffidit canos & senes
 facies. The follow additional precepts,
 similar to those quoted above, emphasizing
 especially, however, its efficacy as a pur-
 gative and as a poultice for ulcers of va-
 rious sorts. - finally he adds, § 10 - scribitur
 ciperum sicut, terito cum vino bras-
 sicam, succum exprimito, in arena intro
 tipidum in tiliato. cito te intelleges
 medic.

Cabbage is mentioned frequently in the
 Hippocratic corpus, where it is described:

... ΔΙΚΙΤ. 2, 54 ΚΡΑΥΘῆ βρασμένη καὶ δια-
 λυμένη καὶ τὰ λαχόσπυρα ἄγχι, ἐπιποιοῖ τοῦτ.

... 1. ἐπὶ τῶν ἐστ. παθ. 12 (Littre 7, p 196).

... Galen. Prob. 3, F 75 Q. 37. also speaks of it

as a purgative and Plin. 2. pl. 7, 4, 4. tells us
 that the ancients used it to cure stomach
 troubles, of it. 9, 12. That it was especially
 famous, moreover, among the Greeks, we
 learn from Pl. 20, 74: *Chrysothymus indicus*
bracteatus *colomna* in *dicarist* per *sigilla*
incocta *bovianis* *digestum*, et *dicarist*,
cate *ovis* *saltem*, *P. & P. Agnes*, and in 20,
 104 sq. Pliny details the *Braccorum* *fronios*
 which he tells us, Cato had passed over. Many
 of these, however, are given by Cato: - its use as
 a purgative; for various stomach and in-
 testinal troubles; for sore eyes - 157. 6-; for
 ulcers and sores of various kinds; for
 insected articulations - 157. 7; Pl. 20, 47. C.

'The seven qualities which Cato ascribes to cab-
 bage in 157, 1 were taken from P. & P. Agnes
 of *Maerflin* *Arch. f. Sep. 9. 343; Plin. 2. pl. 20, 50*

curious parallel to this one, for an eye is furnished by M^{re} Fougnet Suite du recueil des remèdes vol 2. "il faut que ceux qui ont la vue courte mangent des oignons le plus souvent qu'ils pourront." The most important uses which Case does mention: (Net to expel the lead poisons which Pl. 20, 46. - of Pa. Med. vol. 3 p. 2, 11 - quoted from Willbrouck: of Pa. Med. vol. 1 p. 1001 & 1002. 11. - Also at p. 1, 45, for the cure of cabbage and - remedy for expelling the placenta and to cause abortion, ² of 1001 & 1002. Pl. 32 (Letter 7, p. 352). It also recommends it as a remedy for various affections of the uterus, of 1001 & 1002.

¹ cited by Rolland Flore p. 32.

² we find similar and recorded in an Italian author of the 15th cen. and in De-sense, 1664 of Rolland l. c. p. 31.

10. 11. 2, 102-3. In ^{157, 10} *Calyptrocarpum* the name of
 one No. 102 eaten cabbage for some fresh
 complaint. - No passage is correct. - and adds
 § 11. - ubi in scabra proceris, sub cellis
 suboxitibus. et in ulis abidit.
 Perito, circum vestimenta cum dato. In
 20, 87 Pl. tells us that it was used for consti-
 alis morbus; in 20, 15 for paralytic middle age;
 in 20, 16 he quotes Apollonius as being re-
 commended to give a drink or to
 used "adversus fungorum venas"; Pl. adds
 20, 18 ulitis -- pulvere -- serpentina ulitis;
 20, 19 unguis aranei morans foliorum eri-
 borum farina exinat; 20 in 20, 17 of brassi-
 ca silvestris et cretina: "Epithemus satis
 esse cum contra canis ratioli moram
 infoni -- sicut cum testis auxiliatio
 contra serpentes fungos, tunc sanguinem,
 -- sed cum in nocte ulitis --

superficialis morosa seriat of sup. 20, 31.

We find the medicinal uses of cottage,
as given by Cels., often repeated: of Diosc. de
m. 2, 140; Scribon. larg. 121; 120; Cels. 2, 29-
30; Pl. 20, 78 sq. Ser. Saxon. 140, 277; 537; Marc.
Emp. 1, 104; 5, 21; 20, 20; 33, 10; 35, 26. Theod. Pris.
does not mention it, and Ps-Theod. Add. pre-
scribes it chiefly as a poultice; of p. 254, 15; 259,
; 321; 30. Curious is p 323, 21, - brassicae
serena cum aceto Tritum et superius sa-
lagna in panis induratum aut in charta
spleni inposito, ac rectos est, ab hora pi-
na usque ad VII. horas quoad diu suffere
possit, si hiems toto die cum luna de-
crecente, of further Antid. Praep. 51; 192;
Alex. Tral. de urin. 7. Psellus de re med. 99, Ad-
cler 1, 5 203, present to the stomach and
so A-S. Sacc. Col. 3 p 229; Alex. Meck. de Eand.
Lur. cap. 7, 211 sq. Also see Paeonias used to



At present day, "an Irish cure for sore throat
 is to tie cabbage leaves around the throat;
 and the juice of cabbage taken with honey
 was said in England to cure hoarseness
 or loss of voice" - of Pl. 25, 14; *Consilium*
manducatum et coctum cum gargaris-
hato curat velle tollere. To its supposed
power as a cure-all, or as an antidote
 at ten. 1 to 370 C. seems to refer Ἄρρητος καὶ
 τὰς τῶν κρῶν κρῶν κρῶν κρῶν κρῶν κρῶν
 τὴν ἀρτίαν ἀρτίαν ἀρτίαν ἀρτίαν ἀρτίαν ἀρτίαν,
 some prophylactic power is there to be thought
 of.

It can be seen from the above that the
 Greeks evidently attributed more powerful
 properties to the cabbage tea than later
 ascribed to it, but it is impossible to say

of Black Folioed. p. 42 & c.

note that Latin tradition from the Greek is to
 say that Cato may represents the former. My
 acquaintance in the work, and to say the best of
 the matter, who as things tells us, Cato
 would be plant, was the source of much
 of that occurs only in the Greek. He, in turn,
 may have been influenced, as he often was
 by the folk-lore of Sicily and Southern Italy
 which could thus have become incorpo-
 rated in Greek works.

Beyond these extraordinary medicinal
 powers, cabbage played a small role, as far
 as we may judge from our sources, in
 the general folk-lore of the Greeks and
 Romans. According to Varro de R. R. 1. 40,
 2, from an old seed of the brassica, rapa
 grew, and conversely from the seed of the
 rapa, brassica. It was an old belief
 that the vine would avoid the cabbage

and if it could not usually die. cf. *Therapsid* L.
Pl. 4, 10, 0; C. pl. 2, 10, 4; Sic. En. nat. Ser. 2, 120; Pl.
17, 239; 19, 17; 20, 12. Palled 9, 3; Cyp. 5, 11, 3-4;
12, 20, 10. This statement is repeated in the
Hesperian vegetation, 'Sic. En.' according to which
also, cabbage should not be planted near the
orange trees, since if so planted it will not
thrive. This antipathy of the cabbage to the
vine is explained etymologically by the myth
of Dionysus and Hyacinth - cf. *Sup.* 12, 17, 17.
As was tied to a vine stock because he
destroyed the vines, and from whose tears
the cabbage grew. To this same antipathy
is due the belief, current among the Greeks,
Egyptians, and Romans that cabbage was

'cf. *Rolland Flore* Pl. 2, 130. It suggests that the
may be due to the fact that many cabbages which are
favorable to the cabbage, are harmful to the vine.
For ref. from Gr. comedy of *Priest* A. J. P. 14, p. 191

a remedy for inter-estis and prevention
 against it (Arist. Prob. 3. 1 + 13 + 37) cf. Gal.
 156.1: Si vobis in consilio multum bibere
 cenareque libenter, ante cenam vobis cru-
 cam praeterea vobis a nocte, et illis, ubi
 cenaveris, comesto aliqua / folia, reddet
 te prae nihil edere, bibereque quantum
 vobis. cf. Macrobius R. R. 1. 23 at Pl. 20. 94; Utter
 1. 354 C. cf. also Plin. Med. 2. 101. 102
 ver. 100, who, in speaking of nap beans, some
 antidote resp: is who prope v. v. v. v. v.
 resistit. Non contra vena v. v. v. v. v.
 licet lupini v. v. v. v. v. v. v. v. v. v. v.
 contra futura non contra accepta. v. v. v.
 et quod veteres ante alios opibus hanc
 solebant v. v. v. v. v. v. v. v. v. v. v.
 be a peculiar confusion of traditions.

According to Pl. 21. 94, quoting from Epi-
 ctetus, "veneri quoque cenare et bibere

ex carne; non wonder, sed, that the same ex-
actly prescribed it for the child of a mad dog.
Pliny finished his account of brassica by
adding 20, 15, various brassicae cum et
magnum argumentum admirabile. rustici
occupant in his raris raria in his igne
ferent, ut non sit a vellere ead, si brassica
is his recognitor, et sedent.

That the folk-lore connected with the
cabbage was much more important than
the scattered references would lead
us to suppose, is shown by its prominence
in the folk-lore of the more modern people.
Many examples are collected by Rolland
Floue Pop. 2, pp 29, 29. one of the most inter-
esting of which, in view of the supposed
efficacy of cabbage as a remedy for
female troubles is the custom, quite gen-
eral in France, of talking children who

inquire how they have come into the world,
 that they were found under a cabbage.
 Rolland l.c. 2, p. 29. It is interesting to note,
 also, that the cabbage butterfly is said to
 bring it to children. In Cremona, too, it may
 be noted, a chicken and a cabbage are
 cooked together and given to a newly mar-
 ried couple. See Fry p. 50 and Rolland l.c. p.
 31; cf. also Ten. 9, 370 C. quoted above. For further
 modern folk-lore of this plant, cf. Rolland
 C.C. with the sequel. Rolland. pp. 440, 711.
 Folkland Plant Lore p. 264.

As in the case of all plants celebrated by
 Pythagoras, notes Lohck Agrostoph. p. 902, Crassi-
 ca had its religious associations. This is
 seen from a passage of Macrobius quoted by

'In Greece a parsley-leaf served for this purpose of
 Schol. Arist. Nesp. 480. ² cf. F. d. Jour. 11, 1900, p. 235.
 Also in England and parts of the U. S. of Plains, one kind, is

Altes 9, p 3102. Νεῖς καὶ Κόρυς -- ἡ Νεῖς
 καὶ ἡ Κόρυς παλαιὰ ἄρα ἔρεποναι. - The reason for
 calling it Νεῖς was, according to Altes,
 because it was sacred, for, according to
 what is written in the Iambics of Hipponax² ὁ ἔχο-
 ντι τὴν ἑκέρου τῆς Κόρυς / τῆς ἑστῆς ἄλλου
 ἢ Πυθέκε Πυθέκου, τὰρ ὑψηλοῖσιν ἔχρυστον πρὸ
 βασιλέων. Although Pandora is often only
 another name for Kleoneta or of Gaia (cf.
 Orph. Hym. 403, 20, 2; Schol. Aristoph. av. 971.

Some divining power seems implied of the following
 custom among the Scots. On Hallow E'en young girls
 take each other by the hands, and go, two by two, with
 closed eyes, into the garden, where they snatched up the
 first cabbage that they come upon. According as the
 cabbage is large, small, twisted or straight, their
 future husbands will be handsome or ugly, tall
 or hunch-backed (cf. Rolland. l. c. 2 p 32. Bergh P.
 Sy. Graec. 2 p 475 An. 37.

if Weisäcker = Posidonius (3' 1520 sq. Gruppe
 Er. Myth. 94 u 2), and appears herself as an
 earth goddess (of Weisäcker l. 1524 sq. it
 must be noted that there was also a chthonic
 divinity by that name, one of the circle of He-
 rate and joined with Telephos, Alecto, and
 Megaira in Orph. Arg. 97 u sq. Perhaps we
 are to think of the latter in the passage from
 Hippocorax, and this may explain the word
 κρηναίης κρηναίης which at the l. l. of notes
 from Anaximand, Telechides, and Epicharmus,
 the favorite alt. loc. of the Philosopher juv.
 It is significant, at any rate, that the favor-
 ite alt. of Socrates was by the sea, a
 chthonic numeral, and the same may be
 said of the other numerals, 12, 20, and

1 of Plat. Epol. 21 E. and Solol. 222, Selangy Mor. Com.
 Plat. 20, 23. Suid. 2, 506 Boud

the name by which we are told, Schol. a Plat. apol. b. b. - the same author used to observe in order not to profane the name of the gods.²

Among the Romans no such usage is recorded, but the idea that one eats, after death the same food which nourished him in life, is very humorously brought out by Lucian apocryph. 95 Hercules in his reaction to make Chaulius a god, says: "cum sit ce publica non aliquid qui cum Romulo possit 'persecutio rapa vorari.' ap. Mart. 13. 16. Hec tibi brumali quod dicitur frigore rapa, tuas domos in celo comulus esse solent. Boiled turnips are here mentioned, but

of Robt. P. p. 1 p 2414.3

² Evidently other

plants were so used. of Suid. b. b. = οὐδὲν γὰρ τῶν σαρξάων ἐπιβόρῳ εὐσεβία ἐστὶν. Suid. v. 1. 4. 1. and the Schol. a Plat. apol. b. b. mentions τῶν ἀθανάτων

we have the same idea in Hor. Sat. 2, 3, 03-5
 where, after praising the Pythagorean bean,
 cabbage, and fat pork, he explains "Oxartes
 cense, per deum." This passage is quoted by
 Rieu, Tr. A. P. 2, 154, to explain the important
 medicinal properties of the cabbage, beans,
 and pork, the last two of which were used
 "in caulantur viscera", i. e. as a protection
 against the striae of Dr. F. 0. 101 29. "It is easy to
 see by this food will protect us against
 the noxious wind of St. gods. By partak-
 ing of this food we become gods ourselves.
 Whether this explanation² of Rieu be correct
 or not, the important thing is that we have
 the cabbage mentioned in the same breath

¹ On the bean of below

² I am

inclined to think that Hor. means nothing
 more than a excessive praise of such food

with two substances of great important
 ethnologic character as pork and beans, a
 fact which makes it all the more probable
 that cabbage, also, was used as an offering
 to spirits or used in ethnologic rites. This is
 supported by a superstition of the interior, of
 Rolland C. C. 2/32. When, to remove weeds,
 a person takes from the ground the first
 cabbage leaf that he finds, taking care
 that he does not use it, to put it back where
 he found it, and to continue on his way
 without looking backward, no matter
 what happened. As the last words of
 the idea of the offering to the spirits comes out
 beyond question.

The passage quoted above from Seaman
 seems to show that turkeys, at least, were
 employed as soul offerings, and it has been
 considered the use of bean as such in the

and ceremonies, - of the - and the fact the
 part was a favorite offering to the lares,
 it is very probable that cabbage was so
 commonly used. This would be in keeping
 with the wide use of the vegetable as food,
 a use which dates back to the most an-
 cient times. The cabbage seems, indeed, to
 be of European origin, it was, at least first
 cultivated there, and, in its wild state, is
 found growing among other places, on
 the north coast of the Mediterranean

of Nov. Set 2, 3, 104, Carm. 3, 23, 4, offered to the lares
 in Carm. 3, 17, 15. ² of Marq. Privat. 1,
 325; *Baron. Saglio s. r. c. Iberia.* ³ of De Coudolle
 l. l. p. 239; *Hoops Waldheim. Kulleroff p. 104*

Coriandrum

Er. 1001-1000. *Coriandrum sativum* Linn.
of Long Bot. p 575; Haha Kultur p. 205.

Cato, 57, 7 verum morbum articulationum
nulla res tam purgat quam brassica cru-
da, si edis concisam et acetum et corian-
dum consectam. -

In Pt. Hippocratis corpus coriandi
prescribed chiefly for female troubles. Er 71-51
v. 8 v. 32 (Litre 7 p 354) a diet, composed of
myrtle, coriander, resin, fig-wood, and
Ethiopian cumia is ordered for pains of the genital
organs. It is also given as an aid in expelling
the lead poisons 7001 v. 8 v. 1, 78 (Litre 5, 504)
The tradition of a statement made in 7001 v. 8
2, 0, 29 (L. 5, p 135), is interesting. - Er 70 610 v 18.

'This work is not genuine; in the date of
Litre' Ouvres. vol. 5, pp 16. sq.

καίκα ἐν γαστρὶ· πωλύπιδ ὑπὲρ φλογὸς ὀπτῶντα
 ὡς θερμότερα καὶ πλεῖστα ἡμίφλεκτα διδόναι
 τρώγειν καὶ τρέφοντα λίτρον αἰγυπτίον καὶ κο-
 ριάνου καὶ κύμικου, κόλλικας πνεῦντα, προστιθέ-
 ναι τῷ αἰδοίῳ. *With Ps of Ps. Theop. Edd. p 341.*
10. le ventrière que tarde fait. - comme
grana XI - el XIII - lentes non obligata
puer aut puella in vestes ad inguina
sinistrum tenent, et cum exiit fuerit, tol-
les in intestina sequantur. This is subst.
ially repeated in Ps. A. S. 7. of Ps. Apul. herb. (cf
Carbague 1, p 219) and again, with interesting
variations, Bonner, in Ps. A. S. Secch. 2, p 321.
 "In case a woman may not bind
 hair: - Bind on her left thigh, up against
 the binding limb - twelve grains of cori-
 ander seed and that shall give a boy or a
 maiden; when the hair is binded, re-
 move the roots away, lest the woman

prolapse of further, Pl. 20, 214, Leucocetes
 Tōlēt rēn mīren, si rēra est, mēnstrua
 cōtinuē nō hīc nī unū p̄mōn
 tēnēt fēminae, bīdō si hō, et tōidē
 dīctō q̄t p̄mōn sūm p̄mōn, cō Garg.
 Mart 4; and *Monac. Floridus* (cited by the
Extractiones to Mag. P. Pl. 2, 107). Note also
 that Ps. Prod. lib. 347, 16, prescribes it to in-
 crease a woman's milk. According to
 Psiod. ^{Mag. P. Pl.} "rēn nī dūclī vīnō lātūm, p̄-
 mōn rēdīt nī rēren," a statement
 which may help to explain some of the
 uses above. It surely explains the words
 of *Miscell. Alex.* 572p. that those who
 drink too much of it τ' ε' γοοσίη ἐσπῆγ-
 γούσιν εἰς γέ μὲν οὐκ ἔστιν ἀβροδύουσι. cf
 Diosc. de m. m. 3, 71.

The latter describes it as being a *βύρ-
 ασις* - *χυκτικὴ*, - cf *els.* 2, 27; 33; Pl. 20, 217

in magna ad refrigerandos ardores
 uride. Hucusq[ue] et nos ad febres. Pl.
 20, 210-7 seminis grana tria in tertianis
 decorari iubent, aliqui ante accessionem,
 alii plura in line frontis. Sicut q[ui] et ante
 solis ortum corraditis subici efficaciter
 putent. Similarly Cass. Fel. 57, p. 146 R. -
 fuscum ad typum tertianum. coriandri
 seminis grana III post tertiam vel quartam
 periodum debis nascanti in ovo corbata
 ante solis ortum ante accessionem et as-
 matis. Non striking still is Apul. de
 herb. virt. 103 - et de subornatis Pl. 2 p. 107 -
 for the same truth. Urban coriandrum,
 ubi mare iberis ad litorem prop[er]itum
 recedes ad eum et proicias leuacium et
 tolles fasciculum de coriandro, ad soli
 nomine et partes tertium capere cum
 hora suspecta veniat (sc. febris), quam

ante illa transierit, et nihil tibi proferat
sed vero proicias illum post te hinc in-
fulem et uoli post te respicere. liberabit
te.

More common was its use as a poultice for various ills: - for erysipelas, herpes and other skin diseases. C.C. Serap. long 204, Cass. Feb. 24; for all kinds of ulcers and sores; Hs. Hippocr. 1251, 1252, 35; Cl. 20, 217; Ser. Serap. 202; Mare Long. 1. 32; 7. 1; 33. 50; Po. Pand. 2. 27, 28. Taken internally, with other substances it expelled worms; Diosc. C.C. Pl. 20, 211; Ser. Serap. 571; Mare Long. 25, 33. Po. Pand. 2. 30, 21. of Alex. Tract. de uic. 7. Pl. Serap. 311; Ser. Pl. Serap. 1. 11. 1. 16. 3. According to Cels. 5. 4. 1 coriander seed was applied in calidas for the cure of the eye. 12. 12. 5. We find corresponding in many the writers or equivalent and other.

—*any* of Colum. 3. 32; 11. 3. 29; *Veget.* 2. 26. 1, 2, 3, 2, 3, 3, 35-24; *Reliq.* 13; 115, 112.

On view of the fact that accidents are considered to be violent poison if taken in too large quantities of *Dioc. C. C.* and the sea grass, *Spengel* 2. 14, *Sarckberg.* 15; *Dioc. C. C.* 17. 11. 7. *Dioc. C. C.* — it is rather surprising that we do not hear more about its use as an antidote and cure for violent diseases. *Pliny* 20. 210, *Roman*, tells us that it was efficacious against the bites of a serpent called *amblystegus*. In *G. S. L. Archd.* 2. 3 37 we find a curious remedy for bites "if it would be sorry:— take comander, dry it, wash it to dust, mingle to dust with milk of a woman who has brought forth a male

'*of Pl.* 20, 217 for sore eyes.

sowing through a purple cloth and sowing
 the ground which beneath and drip for
 the seed early. Some of these was re-
 peated in the Museum, on land in 1877.
 7, 177 sq. of S. S. seeds. 2, 237, 253. It may be
 noted that the seed of the coriander was used
 in medicine by the Egyptians of Herodotus. Pl.
 Diosc. Hist. 1, 312. and by the Hindus, ibid.
 1040. of Surt. Mat. Med. of the Hindu.

Very little is said of coriander outside
 the sphere of medicine. But it was valued
 with magic powers, however, and leads to
 the superstitions seen from the statements of Pl.
 Diosc. Hist. and Apul. that it had to be flung
 or used before sunrise, and the necessity of
 throwing it away, after use, with averted face.

Frequent magical practices of magic in Cato
 108; 123; 156. 4; 6; 8; 157. 12.

The former notices, too, which we do have of it,
 seem to show, as in the case of its medicinal
 uses, a Greek Tradition. Coriander, put on
 a mat kept it through the summer with-
 out spoiling, of Albenus Hall. p. 11. Book 1,
 p. 157; Lucretius p. 57; Pl. 2 p. 157; Pl. 20, 214
 quotes Varro to the same effect, of Pallad.
 1119.3 *liquor coriandri folia pulveris
 miscet ad servandum profectura. Similia
 profectiva in referuntur, by Pallad. 12, 20, 3,
 quod si liquor animal forte decidit, et
 deum putredine ac nidore reliaverit, in-
 beat Graeci coriandri manipulum in li-
 quore suspendi, etque ita facere lectus
 suavit. of Geop. 1, 25, 1-2. Unparalleled so far
 as I can find, is Greek and Latin authors, in
 Veget. 5, 13. *Passivum animal trita et...
 et nisi subreueris incidit in mortuum...
 coriandrum vel sicuti ipsius cum sulphure**

et tuda carbonibusque circumferat, in aqua
ferrenti animal compungat, suffumiga-
tio. Universis quadrupedibus remedium
praestet ista suffumigatio, curat atque
vorticis resistit. To be compared directly
with this is the German superstition accord-
ing to which in St. J. J. in cattle are given
sweet flag and other herbs to protect them
against witches, and coriander and dill
are put in the stall-ports. of *Walters*, p. 101; 435.

Notwithstanding these evidences of the
power of coriander over the invisible spirits
and that the passage quoted above from
Apul. affords another example of the offer-
ing of substances used in purification to the
spirits, we have no evidence of the use of the
coriander in religious rites. But in some,

'of above or above'

Cuminum.

Gr. κυμινον. *Cuminum cyminum* Linn.
 of Long Bot 27, 4; Bochn. Kulturpfl. 203-5.

156, 3. Cuminum si volens deisere su-
 periozem -- ad sc. a concoctione brassicae
 addito salis vicam quasi cuminum et cu-
 minis friate autem quod leat. postea
 ponito locilhon a sereno noctu. - 156, 5
 quibus toronina exoleta erunt, brassicam
 eque macerare portet -- addito et cumini
 paululum. - 156, 7. - quibus aequo lotum et
 quibusque substilla est: sumito brassicam
 -- addito cumini paululum - 157, 9 - tor-
 onina quibus exoleta erunt, brassicam
 macerato -- addito -- cuminum.

Cuminum prescribed as a purgative and
 for stomach troubles by P. Hoffmann in Sicut.
 Offic. 7, (Letter 2, p. 274), Pisse de m. m. 3, 101; Scrib
 Lang. 119, Pl. 20, 159; Ser. Semm. 320, 405, 406.

Europ. 20, 40; 27, 100; 29, 4. Presd. Cris 2, 9, 29; 2, 21, 51;
 Ps-Presd. 1, 1, 53, 27, 5; Antid. Brax 9; 197 'Sofor
 unguis, Veget. 2, 14, 4; 5, 54, 2; It was given
 to expel worms. More Europ. 24, 100; 19, and
 for the purpose as a poultice, according
 to the treat. de ven. 6, Pedes 1, 310; of alba
 1-1. Secord. 2, 207; 315; 323; in 1, 241-3 it is given
 with milk, to draw out the evil from the
 scull. Theng only 20, 101 repeats the use
 of it for urinary troubles; Africanus mentions uri-
 nae incontinentiam a liberi putant. - la-
 tis - is good for urine incontinent in
 dulci tibus. It was employed also for dis-
 ease of the liver and spleen Pl. 20, 101. of the
 Europ. 23, 10, of spleen dolore cum inuicem qua-
 bus tractus digitis fossis confabundae;
 of 20, 21; 9, 40; 33, 1, Presd. Cris 2, 9, 29; 2, 4, 19; 2, 30.

'of alba Heim Ducant, 558

10, B. P. Red. ed. p. 275, 10, and for medicinal use
 in various cases of indigestion for some years
 and ulcers on various parts of the body, espe-
 cially on the genital organs of the male sex.
 Emb. 5, 1; 3, 4. B. P. Red. ed. p. 275, 6; p. 284, 19, and for
 children suffering from some form of indigestion.
 2, 3; Geop. 14, 17, 1. Pl. 20, 122. Described as a good
 for ringing in the ears, of Marc. Emb. 1, 80; 104.
 Doubtless because of its calorific nature, of
 Geop. de m. m. 3, 61. It was used for some of
 the ailments of the male sex, (Pl. 20, 122, p. 369).
 It was also used in the treatment of some
 kind of indigestion by the ancient Egyptian
 writers, of pret. p. cit. 2, 046; so for diarrhoea
 of the infant, (ibid. p. 107).

Its most prominent uses, however, are

1. As a food, as is described in the medical papyri
 of Egypt, for some of the cases of pret. p. cit. 1315-1312

seeds with the addition of heavy salt, and
 clarified butter, is recommended to be ap-
 plied to scorpions bites of the 1st Inst. and 110
 according to Vogel's 312 a 4 was given to me
 as the suffering from weakness. Therefore
 may rest, in a measure, on the belief that
 common round red earth white of the
 Roubin's 205, 207 Ep. 11, 14, 15, 16, and the
 remaining along in the 20, 59. Perhaps this is
 why Pl. 20, 160 describes it as stopping bleed-
 ing from the nose. Finally, Vogel's 20, 110
 tells us that it was one of the ingredients of
 an antidote. *Hadriani quo utabatur Caesar*
Augustus, quae sita. Dat enim imperii
fortitudinem.

In other species some interesting details
 are given concerning it, of Plin. 1, 35, 8. *Ati-*
que pueris - cum aqua quae in aqua
trita; of Sept. 13, 15, 5; it bilis sic on a disten-

Pallad. 1. 27. 3; Geop. 14. 17. 3, and it was put in
 flour to preserve it, Geop. 2. 31. 2. In contrast
 to the repellent properties it was thought
 to possess, and of its taste, and re-
 taining power, as if some were extremely
 delicate, and they would attract other
 doves, Pallad. 1. 24. 2, which were drawn, ac-
 cording to Geop. 14. 31, by its odor, its remain-
 ing odor, when the bird is killed
 to make it more agreeable, and
 it is also used in the preparation
 of the oil, - the oil of the
 is explained, perhaps, by some notion that it
 is to be inferred, at least, from an interesting
 custom in Italy. When a young man is going
 away, his friends give him a jar of oil

* Cited by the Encyclopaedia Britannica 2, 111 sq.

stuffed with wax, and made like a bird,
 and in the end, when the wax is melted, they
 to which he sometimes, if he is inclined to be
 fishy, curses the "amoureux, bruyilles"
 and other names, and has good reason
 and cannot get any from it. It is
 of the nature of a charm, and can be
 used to cure the sick, or to increase the
 success of any business, or to give
 reputation, so to speak, to any person
 to person so treated against any power
 called up to harm him, and the substance
 employed must, therefore, have the power
 of doing mischief. It is used in
 this in some German superstitions con-
 nected with wax. It is also used to
 keep the wood of a house from stealing it, and
 of the substance of the Polka and the Louper.

in a Poly's crib so that the Poly may not be
 changed. Currier, Suckey at noon on St. Phas
 there is given to the woman 1-0 like but²
 Perhaps for some similar reason, but of its
 medicinal uses, there, but is used con-
 erally in Germany as a protection against
 with the most a detestable poison and
 dwards, because it has the power of re-
 moving poisons. ³ The ^{beliefs in the} sulphur comes from
 the invincible poison must have been used,
 also, among the ancients, for according to
 Leontineus in Serp. 15. 8. 11, for the protection
 of the house, the right door of a black man
 was to be hung with the black and
 sprinkled over with pine resin, nut, a-
 gang, cardamom, and currier. L. S.
 Leichd. 2, p 315, we read of a drink com-

of Matth. S. N. 1. 1. 581

2
574

3
2.

posed of elements, mainly, and the bodily life
 is a good example of memory and, as a result,
 temptation of the devil.

With the same idea, however, as in
 the case of the statement of the Prophet
 Is. 7. 17 and 8. 12, who tells us that enemies must
 be sown with curses: if it is to grow well,
 cf. 7. 3. 3 $\text{ἵνα γὰρ εἶν κατὰ τὸ θεῖον καὶ βλα-}$
 $\text{φῆμιν ὑπείροχτες εἰ μὲν ἄλλοι, καὶ ὄν εἶσοθαι}$
 καὶ ποῦ. A similar statement is made here

of the same in Psalms 4, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200.

transfers the Prophet's statement to the maximum,
 basis: nihilominus procedunt, cum ex-
 lectis et gratia eorum precipiant et castius
 procedunt, ratio pariter eorum - cf. Num. 11. 35

Terramque ipsi erant procedunt ne

exact. These last words have a difficulty
 as to the interpretation of *precari* which
 Pliny is referring to. It might be taken
 to mean, but it is not, unless accompanied
 by *male* or the like, generally means "to pray";
 i.e., is used in a good sense; it occurs also
 in the sense of "to curse" in Lat. 2. 1. 1.
 17, *precari precantur*; although the
 context here makes it perfectly clear which
 is meant. The idea of prayer however, is
 supported by what Pl. 1. 1. 31 says of the *capit*
 "seruere uolunt precantur" etc. etc.
 which is "to curse". The same ambiguity
 occurs not again in connection with *precari*
 in the text, which I had in mind, but in

The reading varies slightly; all the editions
 of Lillie and Bethune. *precantur*
 This, and *precantur* above, as "curse" of 6 12 28.

that he who gathers it must face the east,
 "Kakouph'eros" which is used absolutely in
 (the sense of either "curse" or "prayer" of L. S.
 I shall consider this statement more in the
 last reading operation. One of the most import-
 ant things is the indisputable fact of the cur-
 ing. But this must be directed toward the
 wrong is plain in the face of it; but why the
 necessity of curring? He then writes to say
 & Plantes 2, 112, suggests that it was to be
 applied, and also from the Plantes that they
 might be quite better, but there is more to it
 than this as a very person in the same way
 (to "Hesperus": "in curring the crops, a person
 must be neither too tight, nor loose, and
 in order to have them grow large, when sowing
 them he ought to place his head between

... cited to Holland Flore (p. 112).

the palms of his hands were shut tight, his
 two fists." Every detail here suggests the
 presence of demons against whom a good
 man or divine must be on his guard. The
 idea, therefore, underlying the conduct of
 carrying the planting is the
 same idea which prompted the soldiers to
 surround their general at his triumph, namely
 to humble his pride and protect him from
 envious powers and the evil eye. The above
 passage suggests, moreover, that the chief
 danger to be feared from the demon consists
 in the rearranging of space, the spreading
 out of the sun, by burning the plants, and
 just as the demon is directed against the
 demon, so is the sun offered to the
 sun. — must interpret passage
 in the passages from Pliny — for that is to
 say we are dealing with demoniac

in ancient times, for which we have no doubt
 to be a strong probability. For and the same
 in the same way to be seen, - particularly from
 ancient - monuments and the fragments which
 to be found in the same. In the same way
 need not be long with the same. In the
 same way, but in the same way, and
 a part of the same. Pl. 20. 15.

Among the Egyptians, also, the plant was
 frequently employed in magic practices,
 and we often meet with Egyptian
 exercises in the magic papyri. In Pap. Par.
 13. 13, which begins in magic words
 ἡὲρτα ἡὲρτα, which is mixed with the
 plant, and other substances of
 similar character and of great value
 ἡὲρτα; cf. also 2908. In the Berl. Pap. 2, 36 it is

of the examples given by Grimm - *Stilly* 6. p. 196.

of 1000, 1000 jars, since first of the first uses
to find a word. It can be found in
importance, however, and it was also com-
monly used at home of 1000, 1000, 1000,
1000, 1000

Faba

In κίβανος. *Vicia faba* in 1000 - 1000
1000, 1000, 1000, 1000, 1000
1000, 1000

In the routers on agriculture and
agriculture of the bean is often mentioned
in the routers on agriculture, in the routers on agriculture,
1000, 1000, 1000, 1000, 1000, 1000, 1000, 1000,
1000, 1000, 1000, 1000, 1000, 1000, 1000, 1000,
1000, 1000, 1000, 1000, 1000, 1000, 1000, 1000,

¹ Schrad. of *Faba* op. cit. 203-6.
² of *Faba* Schrad. on Pers. 5.58; Seiler & Alf. 3.58.
³ of *Faba* op. cit. 204-5.

I myself have metted them with the price for
 hand traces with necessary results

On connection with the above, it is
 interesting to note that the national of Cal-
 abai lay the two bears on an ulcer on the
 foot "because of latent warts may have
 had some to do with the ulcer, the ulcer
 may have to continue for a long time, but
 the bears are strong, the influence was
 not restricted to the black full head, 111.
 The same is also noted in a position in U.S.
 111-112, 113, 114.

The same is chiefly in the same way, for
 the same reason, the same reason, of the same way.
 113, 114, 140, 141, 142; the same way, 113,
 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

1. The same is to be seen in the same way - to
 some extent, chance, and the same way to go on.

To be understood by all, i.e. that the
Pythagoreans were not obliged to give
since 507 B.C. But he says they were regarded
as a sect of the Pythagoreans.
and then says that the Pythagoreans
had their own laws.

At the same time, and they were forbidden
at the same time to rely on politics!

The Pythagoreans were not
necessitated to do so. It is to be seen that his opinion
is that it is very much wider. Closely
connected with the foregoing is the following
His statements of the same are in the same manner.
is the statement in the Hist. Univ. 46 - at
the same time. The same is the same.

of 2-110, 130-3; 1. 1. 30, 13-4. The same is
p. 53. He suggests that his idea was
verily. The Pythagoreans were not
of the same.

in a breath "Free from business" and
 "Business" and "Business" and "Business"
 "Business" and "Business" and "Business"
 "Business" and "Business" and "Business"

to the "Business" and "Business" and "Business"
 "Business" and "Business" and "Business"
 "Business" and "Business" and "Business"
 "Business" and "Business" and "Business"
 "Business" and "Business" and "Business"

"Business" and "Business" and "Business"
 "Business" and "Business" and "Business"
 "Business" and "Business" and "Business"
 "Business" and "Business" and "Business"

¹ of the "Business" and "Business" and "Business"

² of the "Business" and "Business" and "Business"

various. There are two other references
 to the use of the word "spirit" in
 spirits. Especially to be noted is the
 reference in the "Mystic" to the "spirit"
 "spirit" mentioned in the "Mystic": cf. p.
 115, 419 sq. of text. 1287. Gaba -- it is written
 iacitur. Gaba is a general term, and the
 accompanying words, all given as a full
 list of the words used in the "Mystic" with
 the "Mystic" details always prominent
 in the text. The word "spirit" is
 used in the middle of the "Mystic" and
 above the "Mystic", the words "spirit" in the
 "Mystic" to be used by the "Mystic" which is
 the same as the "Mystic" "spirit" "Mystic"

of Cousins Pl. Mass. 39, p. 104 of Wisconsin Hist.
 J. Rev. 189, 310, 120. In the "Mystic" "Mystic" "Mystic"
 of the "Mystic" "Mystic" "Mystic" "Mystic"

"Lacitō no kōri namba siki" was the
 name of a class of water and stone building
 this material building back to the old
 water had a hole provided himself
 for a particular purpose at another place
 again. "Lacitō" for the sake of water and
 water beyond instruments, and the building
 "Lacitō" means the building in the
 kind of water and around the building
 performed. "Lacitō" means the building
 the building to the building and the building
 No. 2, 574, and bears in the building
 the building. "Lacitō" means the building

1 Block of water as an offering to the building
 2 course of building, in the building.

2 Mine is a certain number; of the building.

3 of the building.

ἡ δὲ ἡμεῖς ἐπὶ ταῖς ἀποδείξεις τῶν ἀγαθῶν ὁμοίως
ἠψυμένως ἄλλοις περὶ ἀποδείξεως οὐκ ἔχουσιν
ἀποδείξει γὰρ ἄποδειξιν, ἀλλὰ ἡμεῖς ἡμεῖς

ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
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of Lobbeck Equoph. 252 n. 2; Collier Equoph. 257 n. 1.
but of Lobbeck Equoph. 252 n. 2; Collier Equoph. 257 n. 1.

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Manc. Inf. 20.2; Manc. Inf. 20.2; Manc. Inf. 20.2;
303; for Manc. Inf. 20.2; Manc. Inf. 20.2;
for fever, - ad quartanas, Manc. Inf. 25. Ps. Pl.
24; 3.15. The former speaks of it as being a
"calida vis" Manc. Inf. 20.2; Manc. Inf. 20.2;
Manc. Inf. 20.2; Manc. Inf. 20.2; Manc. Inf. 20.2;
303; for Manc. Inf. 20.2; Manc. Inf. 20.2; Manc. Inf. 20.2;
21, 9; for Manc. Inf. 22.22; 22.26; Manc. Inf. 20.2; Manc. Inf. 20.2;
Anomalous 35.11; 36.31; and similarly in Ps.
Fec. Ad. of 294.17; 317.24; 310.16; 326.6. Manc.
is Manc. Inf. 16.21; peniculi radicem in
nitidam in hinc liquor contunde atque
suscum iunus cum vino altera parte
continua cura in hinc contunde;
contunde ad hinc; Manc. Inf. 20.2;
contunde hinc; Manc. Inf. 20.2; Manc. Inf. 20.2;
Ad. 126 (Cochayn 100.22). Manc. Inf. 20.2;
Manc. Inf. 20.2; Manc. Inf. 20.2; Manc. Inf. 20.2;
Manc. Inf. 20.2; Manc. Inf. 20.2; Manc. Inf. 20.2;

several times, and in the case of the latter, the
 entire mass is subjected to a long, and
 further, the quality of the material is
 improved by the action of the
 steam, and the result is a material
 which is much more uniform in
 quality, and is much more
 suitable for the purpose of
 the art. The quality of the
 material is improved by the
 action of the steam, and the
 result is a material which is
 much more uniform in
 quality, and is much more
 suitable for the purpose of
 the art. The quality of the
 material is improved by the
 action of the steam, and the
 result is a material which is
 much more uniform in
 quality, and is much more
 suitable for the purpose of
 the art.

'cited by the Superintendent of the
 district of California, in his report
 of 1852, and by the
 Superintendent of California, in his
 report of 1853, page 217.

τις ταῦτα φερέ μυστικὰ ὄντι· καὶ ἡμεῖς ἀ-
 ραβος ἀγνώστου ὄντι ὄφρων καὶ ὄπ' αὐτῆς τὸ
 ἡμεῖς ἀποδύομεν. We must note too, the close
 association of the words, with the origin of
 which the prefix αἰ- is a mark of derivation
 from αἰώνιος, the word which is the source
 of the Latin aevum &c.

As the word αἰώνιος is used in the
 Septuagint to denote the eternal and
 unchangeable nature of God, - the word αἰώνιος
 was commonly used in the same sense
 of eternity. The word αἰώνιος had also the
 sense of permanent, - as in the case of
 the word αἰώνιος, which is used in the
 Septuagint to denote the eternal and
 unchangeable nature of God, - the word αἰώνιος
 was commonly used in the same sense
 of eternity.

1. of God and angels and of the Holy Spirit, &c.
 2. of the world, &c.
 Rose, loc. cit. 1. 74; Deinde, loc. cit. 1. 345; Farnell, loc. cit.
 of the Septuagint 2, p. 107. 2. Rose, loc. cit. 1. 74

The plants, grasses, etc. are all very common, and the
 present many of them; the *Asplenium* of the
 ret. l. d. 2 1/2, 3, 6; by the Greek, the description of
 a plant from the *Asplenium*; and by the
 Romans of *Plato* 117:119; Pl. 19, 173 of *Asplenium*
 it was much cultivated; Colum. 12, 51, 2; *Pau-*
l. 3, 24, 9. Since the religious uses cited, how-
 ever, as well as the important medicinal
 uses, are Greek only, and the *Asplenium* as
 far as we know, since the Greeks, it is prob-
 ably the first to which tradition is Greek, bor-
 rowed by them, doubtless, from the *Asplenium*
 the *Asplenium*, and *Asplenium* is
 common.

Laccaria - *Laccaria*

Gr. *Laccaria* - *Laccaria* - *Laccaria*
Laccaria, *Laccaria* - *Laccaria* 21; *Laccaria*, *Laccaria*
 is the name of the *Laccaria* - *Laccaria*

6.177. Kato, *Shinshu* (1857). The identification
of the *Shinshu* variety of *Shinshu* according to
Kato's *Shinshu* (1857) is a *Shinshu* variety
and *Shinshu* has a *Shinshu* variety, *Shinshu*
1857, *Shinshu* (1857) is a *Shinshu* variety.

Shinshu 1857. *Shinshu* -- *Shinshu* *Shinshu*
Shinshu *Shinshu* *Shinshu* *Shinshu* *Shinshu*
Shinshu *Shinshu* *Shinshu* *Shinshu* *Shinshu*
Shinshu *Shinshu* *Shinshu* *Shinshu* *Shinshu*
Shinshu *Shinshu* *Shinshu* *Shinshu* *Shinshu*
Shinshu *Shinshu* *Shinshu* *Shinshu* *Shinshu*

Shinshu is of the *Shinshu* in the *Shinshu*
Shinshu *Shinshu* *Shinshu* *Shinshu* *Shinshu*
Shinshu, as a *Shinshu*: cf. *Shinshu* 1857 (L. 2, 274);
for *Shinshu* it appears (L. 2, 154); *Shinshu* 1857, 2, 42-3
L. 2, 154. *Shinshu* *Shinshu* *Shinshu* *Shinshu* *Shinshu*

Shinshu *Shinshu* *Shinshu* *Shinshu* *Shinshu*

in 20, 90 he tells us that applied with cabbage
and vinegar 'evulsio' -- pilis nasci alios pro-
hibet. According to Plin. de arbor. 23, 1 if
taken in the form of a decoction, it prevents the
fruit from being sour. Pl. 17, 259. of Pallad. 4, 10,
5. Celsus, l. 8, c. 26, 27 & 23 tells us that a
poultice made of it is used in the plant,
against the bite of which, caused a certain
stomachic, brought from the republic of an
ancient king. Pl. 17, 37 makes a peculiar state-
ment concerning it. si grande in diti pecus
in spem suscitatis, hoc abraditur signis, ^{est}
cum comedat & associate potius, supra ste-
nitate condon.

In some parts of Germany a decoction is
used to keep warts from the hand, and
various parallel to this prophylactic in

of Middle Dutch volkset. #280

is found in a constant current in some parts of this country. I am informed that one method is put in small bags and hung around children's necks in order to protect them from contagious diseases.

The characteristic properties ascribed to the plant were due perhaps to the manner of its growth. It grows by the roots, the root has a little bulb which grows just a short way from the ground. When this is cut a juice like milk flows out; after this the stalk is produced from which comes the seed and leaf. Some, however, having a small kind of flower, after the rain of the day after, are scattered about and from this grows the wild one; its leaves have the color of gold. Pl. 19, 45 of the book. The author sent me a specimen, an explanation of the name for some ages, of whose name he had some

οὐκ ἔξοστὲ γὰρ οὔτε
 τὰ κτείνοντι οὔτε - λείπει τῶν τεταγμένων· καὶ
 γὰρ διαφθείρεται καὶ σήπεται τὸ ζῶνον ἐὰν χρο-
 νίῃ

The religious uses are recorded, and it
 must be noted that here, also, we have to do
 with an exotic plant. Its original home was
 Persia, where it was commonly used as food,²
 and as tea, in India, while it was early in-
 troduced to Greece from India, it was early
 as a herb of p. 34, 1. (Depl. (L. S. 254) and it is
 often mentioned as a medicinal herb; cf. p. 109,
 192; Am. Bot. Soc. 54, 1377. Pl. of Gr. 2, p. 219,
 1. 10. It must have been early intro-
 duced into Italy, where it is found in the
 of a plant. Pl. of Gr. 2, p. 219, 1. 10. Cato 119, 1. 10.

¹ of Diet. Mat. Med., 15; fully Med., 11.

Les Plantes de l'Inde, 2/10

² of Diet
 2 ib. p. 320

in order to be of a generally fine form, common
 "the other seeds being of a different size and
 quality, and of a different color." The results
 of this experiment continued through the Middle
 Ages: cf. Albert. Magn. de min. mund. p. 18: si
 homo comedit lentis et uracat unum
 autem unum. Et quodam intermitten in
 aenea vinctis altilis in altilis conditione
 est:

In Germany, strangely enough, we seem
 to find a new tradition; cf. Muth's p. 67. In
 eating a pound of lentils or seven or nine
 kinds of food, especially lentils, and the
 same thing the whole year. They are used
 by some as a charm, to see whether or not
 they will be successful in their business.

Many examples of the same kind of
 charms, plants have been found, that in
 different ways be made among the different

cases of the present, and a good example of the
 fact is furnished, as to cases of lentils, by
 a passage from Theophrastus, De Hist. Plant. 5, 10,
 an elderly friend or teacher is evidently giving
 a young fellow some good advice:—

εἰ μὲν τε κακὸς ἀγρὸς εἶχες Φειδία βῆτοισι ἀγρὸς
 φάρμακον τούτων εἶχον, εἰς δ' οὐκ ἔχων κατ' ἔνα
 καὶ τὸ φάρμακον πρὸς τὸ κακόν· εἰ γὰρ τι δ' ὠφέλει
 τίτου, περὶ μὲν τούτων εἰς γυναικῶν ἐκ κύκλου, καὶ
 περὶ τῶν τούτων ἀπὸ κροκίῶν τούτων ἵστασι περὶ
 ἄλλ' ἄγρῶν ἔχεις φάρμακον. Koch explains that
 the advice is given to the young man because
 he has been unsuccessful a long and this
 married with wife, and as Potholus thinks,
 etc. The latter notes, however, the magic char-
 acter of the remedy, but suggests no parallels
 for similar cases of lentils. On view of the
 fact, however, that every detail suggests a
 therapeutic note of some kind, and that

under ground, and into an open
 employed in such sites, it is clear to see
 that there is the idea here, the supply of water
 power ascended to lentils in the example
 quoted above, sufficient to be considered the
 immediately, it is common to see that the young
 man is under a sort of pressure to find out
 about the ground from the hands of small
 houses that the old man suggests his
 remedy, but the family of the company
 discharge to the case of the water power
 among the work and of the water power
 seen that they are employed by the houses
 on the ground, and he is right in assum-
 ing on the basis of similar facts and studies
 that in such cases, on the whole, it is with an

of the examples given by Patrick, l. l. p. 10 and 11,
 and of the l. l. p. 2, p. 72 sq and 405.

sacrificary sacrifice "through which the
beneficial spirits may be
quarantined and the spirits of evil
abolished."

Such a sacrificary rite is the *tsu-chang*,
which, though, it is a very ancient of
such rites, in offering to the spirits, and
that which is used by the Chinese at
least, that *tsu-chang* - *tsu-chang* hai
tsu-chang hai *tsu-chang* hai *tsu-chang* hai
tsu-chang hai - is food, clearly for the spirits. We
find, too, that barley, beans, and lentils - and
similarly, and of course among the
do the same for the spirits of the
of lentils in the Chinese - *tsu-chang* hai
tsu-chang hai *tsu-chang* hai *tsu-chang* hai
the same in the Chinese, among the same

'of the same kind.

commonly used in a tincture. Dioscor. 2. 152
describes it as useful in lotions for gangrenes,
ulcers, etc., so Pl. 22, 154 says it mentions it
as a remedy for leprosy and other violent skin
diseases; after some 24. Marc. Emp. 30, 40
Pl. 22, 154, the text says it is used for
various purposes, though the text is
of a somewhat in Pl. 22, 154, 155, 156, 157,
of Pl. 22, 154, 155, 156, 157, 158, 159, 160,
the white color of old scars. Curiously enough
in Pl. 22, 154, 155, 156, 157, 158, 159, 160,
as part of a drink for leprosy. They were
applied locally, also, to cure ulcers, etc.
22, 155. Pueris' recommendation in posi-
tion in Pl. 22, 155, 156, 157, 158, 159, 160,
98; Cas. Fel. 72 (p. 174 R); and as a purge, Marc.
Emp. 30, 40. They were likewise taken internally
for various and for troubles of the liver and
脾. Pl. 22, 155 febris acuta ad ventris

caused by disease and that the formation
 of disease consists in overacting of the
 attack of a disease. This is seen in the
 case of a gold leaf on an animal; there
 is a great deal of disease and disease
 is a sign of disease. In some cases, the
 disease is a sign of disease, and in some
 cases, the disease is a sign of disease.
 of, again, for a similar purpose, 150, where
 the disease is a sign of disease, but in the
 case of a disease, and long in the
 case, and 12, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

1800. The name of the plant is not
 given in the text of the original
 and in the list of 1800. It is, however,
 given in the list of 1801. The name
 used in the list of 1801 is *Helianthus*
 as in the list of 1801, 22, 154; Colum. 2, 10, 1;
 so for cattle: of 1801, 54, 2-3, 61; *Mano de R. R.* 1, 29,
 Colum. 2, 10, 1. The original name of the plant
 is not certain, but it is a *Helianthus* plant.
 The name of the plant in the list of 1801 is *Helianthus*

Helianthus

In 1801. The name of the plant is not
 definitely settled, according to the list of
 1801. The name of the plant is not
 settled in the list of 1801, but it is
 settled in the list of 1801, 22, 154,
 or *Zinnia* - Pl. 19, 162; *St. Zinnia*

of the name *Zinnia*.

Mendell, C. C., 1801.

Pris. 1, 33, 89; its odor was thought to cure ear-
 aches, of Pres. Pris. 2, 20, 57; cum naris' oc-
 cupaverit, adhaerens ob oculos et melanthi
 mitigato, and in 2, 14, 44 it is put to be
 made together with the oil of sweet gum
 for the cure of the eyes, of 2, 23, 77, and of 2, 23, 77.
 It was used internally, too, for the cure of the
 liver and spleen: Scrib. larg. 131; Marc. Emp.
 23, 8; Cam. Del. 4, 2, 228; and it was
 also used for the cure of the eyes, inter-
 nally, also for animals; of Galen. 6, 34, 1: ad
 fontium cibum remissionem est quod
 cum in quodam digitat ab illis of Pres. 16, 3, 4.
 It was also used for the cure of the eyes, of 2, 23, 77,
 recommended as a drink to cure the spleen;
 and it was used for the cure of the eyes, of 2, 23, 77,
 for the cure of the eyes, of 2, 23, 77.

Parallel to the above is the use of the oil of the

Quercus luteola deligata *luteola* *prova*
 *** secundum *tracheocephala* - which seems to
 refer to some use as an annulet. cf. also, *Alex*
Quercus de Sand. de. sup. 7. 201-2. var. luteola
luteola *et* *aprotentata* *reunpit.* In A. S. L. *sup.*
 2. p. 21, we read of "a small tree with light
 green" which is good to know, broad and is
 distinguished for inflorescence of *luteola*. P.
 21, 103 also lists "luteola *multicoma* *arguta*
continua *luteola* *multicoma*" and various
 examples, including *luteola* *multicoma*, in
 florations with a few other specimens to re-
 cently obtained, for use for the same pur-
 pose, of *luteola*, *luteola*, *luteola*, p. 103.

We read of *luteola*, *luteola* *luteola* according
 to *Miscell. Bot. 43*, it was used to be made
 away; cf. *luteola* 3, 13, Pl. 20, 142 *luteola* *luteola*
ac *multicoma* *luteola* *luteola* *luteola* *luteola*
luteola 13, 62. Pl. 21, 103 also says: *luteola* *luteola*

necessary, these coins are; cf. *Leop.* 13.4.2; 13.11.1; 13.15.2
 An inscription on the reverse of the coin, it seems to refer
 to a coin and a similar inscription to the one in
 the following inscription. The inscription is: *Leop.* 13.4.2
 ΔΙΩΔΟΥΣ ΤΟΥ ΚΥΡΙΑΚΟΥ ΕΙΣ ΤΟ ΟΥΣ ΤΟΥ Δ
 ΔΙΩΔΟΥΣ ΤΟΥ ΚΥΡΙΑΚΟΥ ΕΙΣ ΤΟ ΟΥΣ ΤΟΥ Δ
 ΕΠΙΘΟΥΣ ΕΙΣ ΤΟΥΣ ΔΥΘΟΥΣ ΤΟΥΣ ΔΥΠΕΔΟΥΣ ΤΟΥ
 ΔΙΩΔΟΥΣ ΤΟΥ ΚΥΡΙΑΚΟΥ ΕΙΣ ΤΟ ΟΥΣ ΤΟΥ Δ

The inscription on the reverse of the coin is
 doubtless due to the fact that the inscription
 on the reverse of the coin is a copy of the
 inscription on the reverse of the coin, as the
 inscription on the reverse of the coin is a copy
 of the inscription on the reverse of the coin, as
 the inscription on the reverse of the coin is a
 copy of the inscription on the reverse of the
 coin, as the inscription on the reverse of the
 coin is a copy of the inscription on the reverse
 of the coin, as the inscription on the reverse
 of the coin is a copy of the inscription on the
 reverse of the coin, as the inscription on the
 reverse of the coin is a copy of the inscription
 on the reverse of the coin, as the inscription
 on the reverse of the coin is a copy of the
 inscription on the reverse of the coin, as the
 inscription on the reverse of the coin is a copy
 of the inscription on the reverse of the coin,

¹ cf. *Leop. Les. Pl. d. l. Antiq.* 2, 66 and 90.

² Rolland l. 6. 1. 76.

to have been individual roots but of the
same plant, p. 325, n. 10.

Herba mucronata.

Herb. Muscovit. 20, 30 long, 2, 3 diam.
Herb. - - apud Græcos, Hermudon, multi
radices, apud nos, radices, radices
apud nos, radices, radices, radices
radices, radices, radices, radices
grows freely in Greece and Italy.

Cato 158, *Herba mucronata* non mul-
tis: - - - - -
- - - - -

Herb. Muscovit. 20, 30 long, 2, 3 diam.
Herb. Muscovit. 20, 30 long, 2, 3 diam.
Herb. Muscovit. 20, 30 long, 2, 3 diam.
Herb. Muscovit. 20, 30 long, 2, 3 diam.
Herb. Muscovit. 20, 30 long, 2, 3 diam.

Antid. Peru. 102 it is recommended as a cure for
 stomach troubles. Pl. describes it as a cure for
 jaundice; its leaves, as a kohl for the
 eyes; and as a cure for stranguria: of more
 Imp. 24 on 200. The name is reported in
 the H. B. of the Herb. Peru (Cochahu 1. p 147).
 Smith says it is mentioned as a cure for
 the cholera morosa, and the name Peru
 is also mentioned among the names for the
 same disease in various countries. The
 name is also mentioned in the same sense
 in the pharmacopoeia of the Peruvians;
 to expel the flatulents and the like; of $\pi\epsilon\rho\iota$ $\nu\upsilon\kappa$;
 400-32 (L. 7. p 352); $\epsilon\pi\iota$ κ . 2; 5. 10; $\pi\epsilon\rho\iota$ $\nu\upsilon\kappa$ $\nu\omicron\upsilon\tau$. 37
 (L. 5. p 12); $\epsilon\pi\iota$ κ . 137 (L. 5. p 172); $\pi\epsilon\rho\iota$ α $\rho\omicron\sigma\upsilon\tau$ 3 § 233
 of Pl. 25. 10; Pl. Herb. Ind. 300. 1; Gal. Lib. 1. 15

The following names, although they refer
 in the main to medicinal uses, are more gene-
 rally descriptive and found in the same

According to Plinius 4, 144 - of Pl. 25, 39 - Plinius
 uses two kinds, masculine and feminine: -
 Παιδί δὲ τὰ μὲν τῆς Θηλέως γόδια, δὲ τὰ πύλαι,
 καὶ προτιθέμενα μετὰ τῆν κέλευσιν τοῖς αἰδοίοις
 σύλληψιν Θήλους ποιῆσθαι. τὰ δὲ τοῦ ἄρρεος
 ὀμνίως ἐπιτηδεύοντα ἄρρενογόνα γίνεσθαι. Et
 Plinius thought the use of γόδια and αἰδοίαι, the
 use of Πύλαι, and the use of προτιθέμενα -
 Plinius in the use of Πύλαι, as in Plinius,
 sicut bitum noctu coniungunt festinat utaq[ue].
 But the explanation of these uses, probably
 rests upon the fact that Πύλαι is attributed
 to the female, we see from Plinius 4, 144, p. 346, 17
 which clearly refers to its employment as an
 amulet for similar purposes, mulier ut

'So Plinius 4, p. 9, 145 of the γόδια? of Plinius 3, 130;
 Pl. 27, 125; of Plinius in Pauli-Veris. 1, 63.

et vini rectificati, origani. -- a few films
 increased at at or last decimated the number
 On the same of 9 mitt. But 20, 12 & 329
 We see. In 1851, 1852, 1853 according to
 those it had the same medicinal qualities
 numerous made from the Rhine, which he de-
 scribes as employed for various medicinal
 complaints, for dyspepsia, loss of appetite,
 in the troubles, hydrochloric, pills the
 plant itself was also used for similar troubles,
 the Syllabus 1851, 1852, 1853, 1854, 1855, de-
 scribes it as caloric and recommends it
 to purge Pithia, and we find it further
 described in the most of the oldest records
 of ancient medicine, 1, 1850 & 55, line 1851
 5, 24, Pl. 21, H, 32, 146, 1851, 1852, 1853, 1854,
 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862,
 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870,
 was used if it were from the Rhine: it
 had 15, 18. Since it was caloric, as it

of aqueous solution, of 5000 c. c. of 10%
 solution, are sufficient "indica-
 tion" *in morbum malleum*, "Veget. 1. 193; of 4. 3. 15.
 We find it applied locally for ulcers etc.
 Viare. Emp. 1. 41; 17. 4; 17. 54; of Pl. 24. 55 alium
 -- liquor, lichen, lentiginis exulcerat sa-
 matque cum origano of 31. 111, with this may
 be compared Aristot. h. an. 9. p. 512 & 30 who
 states that storks and other birds feed or
 gorge on the same so that they receive in
 fighting; of Pl. 4. 18; for some cases. Ps. Plin.
 h. 2. 272 & 22; for snake, h. 315. 1; of Plin.
 Plin. 2; 55. In the Ps. h. 2. 272 & 22; the
 name of origanum is mentioned as one of
 the ingredients of the "pneumonia pectus"
 and also as a substitute. Conf. An-
 gustus, and by Viare. Emp. 24. 110 -- as part
 of the "antidote theoricum" (of 9. 11). Ref-
 erence to the efficacy of this for the cure

from the same to be applied to R. Siff, it
is presumed to refer to a work of 1500, p.
§ 200, 230, and to Francis Bacon, p. 202

Of no less importance was its use as a cure
for serpents' bites and as an antidote for pois-
ons. According to Aristot. de mir. aus. § 31a.
25sq., whenever a tortoise eats snake it
must straightway swallow it or else
it will die. cf. ib. list on § 612, 623. Statements
repeated by Pl. 25, 107 of the simile are generally
referred to Agrius by Albert. Magni de mir. aus.
§ 154. *dicunt quod testudo quando comedit
serpentem vivum et comedit, et hoc sci-
vit quod organum suum licet in venis
non sit, et in venis, et hoc, in an antidote
by Plin. and Alex. 310, Per. 559, Diosc. 3. 51, Serap.
berg. 182, 185, for bites of serpents, scorpions etc.
Pl. L. C. of 27, 57; 28, 152, 156; 31, 98; Ser. Lamm. 473; Pl.
Pl. 337; Berg. 182, 37; Per. L. C. 1. 24, 70, cf. ib.*

subjects to flights of mice. See. 05; Linn. 52;
 as other plants of the same family. P. 21, 21.
 Since these animals were considered to be
 incorporated spirits, it is not surprising
 that in L. of 15, 16, or gray is a natural and
 one of the same substances which would protect
 a house from spirits.

This last superstition is well worthy
 of the name. People believe it to be
 a protection against water spirits and all
 kinds of phantoms against witchcraft
 and evil; it is given to cattle and their
 stables are frequently built of it. In some
 it is used about houses. P. 11.³

This connection with the spirit world
 is seen even more clearly from the fact

¹ of April 1802, p. 2, of the 29th of May. ² of 1802
 1711. ³ il. 104-5; 379; 381; Linn. Bull. 121; Koll. 109

creation of things, and to describe the forms
 of organs; of Aristotle, *Ecol.* 1030. As *Robde* (p.
 121) we know that this is not to be separated
 from the world of organs, you will find and
 understand the creation by remembering that the
 words of the *Phaedrus* of plants and birds
 were, serpents as "docentes spiritus, monstra
 monia" (*Phaedrus* 1.35.) were but to flight. It
 is not much different from the *Phaedrus* in
 best particles, to the contrary, in the *Phaedrus*
 were to be made to be. The *Phaedrus* to
 rise, ² olive, ² and *Phaedrus* were used in a similar
 way, and the *Phaedrus* were crowned with
 myrtle. ³ Of this last custom, *Robde* (p. 120. n. 2)
 remarks that the myrtle was sacred to the

¹ of *Phaedrus* - *Phaedrus* 1.35.

² of *Phaedrus* - *Phaedrus* 1.35.

² of *Phaedrus* 1.35, 20; *Robde* 1.227a.

³ of *Phaedrus* 1.35. For further

of, and representational in views, of *Phaedrus*, see *Phaedrus* 6.27.
 of *Phaedrus* 1.35. p. 102. 2. + *Phaedrus* 1.35.

(1811) and that the other common ones con-
 secrated to commerce, of that the same...
 growing in the same state of...
 at the same time...
 that the same...
 the same...
 All of this...
 used to make crowns, and...
 of...
 cf. Pl. 2, 53, 55; perhaps in this...
 origin of the...

There seems to be no reference to it as an
 offering to...
 hardly...
 importance...
 on a...
 Reg., of...
 328; on the...

against the use of them. In 1830 the
 East India Company had a great
 success and the following story is told of it.
 Some of its Agents in the island of the
 of letters of the 10th month 1830, the
 of the Government in the following
 of the subject to death by giving them
 drink acutely. As the preparation of the
 of the preparation was well known, all
 used to be made before having any
 any means that of the best this
 the preparation could not be made
 recommended for the compound as
 suitable for all purposes of medicine. The
 100, 300, 400, 500, 600, 700, 800, 900, 1000
 for the use of 100, 170. In the
 the ingredients of the medicine will be
 for which the 20 of the 1000. The
 of the 1000 and compound of the 1000.

In regard to its use as a diuretic, Pl. 20, 140
 names it: "si visum fuerit, ut Hippocrati
 videtur - et alio - "mirum est quodam" of
 Dioscor. 3. 115 - "de uelut in bilibus potius
 et in urina intermissione remanet," it was
 widely used for various stomach troubles,
 for worms, dysentery, costiveness etc. of Diosc.
 3. 115; Pl. 20, 135-0; 140; Serap. Larg. 117-4; Ser. Sam.
 310; Marc. Emp. 27, 17; 115; 28, 19; 30, 40; Theod. Prisc.
 2, 28, 87; Antid. Bruy. 91-2; as a plaster for such
 in Cass. Fel. 10; cf also Alex. Tral. de rena. 7; 2 S.
 12 of J. Herb. Lepul. 71, 3; G. S. Saculd. 2 & 143-5; 295;
 (cf Fothergill Plant. Lond. 531.) We find it given
 too, for disorders of the spleen: Ps. Hippocr.
 170 vi 178 677. 178 B. 50, and for every form of in-
 ternal disease of Pl. 20, 136. Similiter et ad pec-
 toris dolore Catarrhique et humorem, tra-

¹ Coctage 1, 201.

² cf also Antid. Bruy. 91, 2, 32009

sis, suspensio, pulmonum, coarctatio, reser-
 ptio, torrens frigida, cf 138; 140; Serit. Lang.
 117-F; Hanc. Sup. 16, 56; 17, 12-14; 22, 1; 26, 133; 24,
 11; and so part of a formula in 25, 15; Lang. Sup.
 3; Hanc. Sup. 1310, 15; 315, 11; 326, 4-6; 321, 20. In
 interioribus: cyrulus inter 5. inter digitis
 pollice et minimi dexterae manus. Lycop. x1
 corticis yava x1 part. in hinc. f. x1
 yava mittes et cito cum vino minime
 detis et in ipso latere coact. In interesting
 formula in connection with the one given
 cited by Heine Busent. of 562: "ad frigora colli-
 ciana" - cf Pl. 20, 136 cited above, - "tertiana, her-
 pes inter a. in ratione d. vicia ante
 solis ortum levantes collige et quando
 collige illas, inter d. vicia" sub libro non
 vocalis" etc. These various formulas are derived
 from Code Lt. Gall. 451 (cf Hanc. Sup. 1, 109).

ref. by Alex. Meekam, de laud. dir. sep. 7. 1894.

There also found an important position
for all kinds of skin diseases, pruritus, etc.
etc. of Ps. Hippocr. 7-21 = 185' 11; Liase. 3, 10;
Cels. 5, 4; 5, 25, 3; Pl. 21, 131 sq; Ps. Pl. 1, 8 (p 21 R); for
ignis sacer, Scrib. Larg. 245; Pl. 20, 141; Ser. Samm.
100; Ps. Pl. 3, 24; and for the genital organ, Pl. 21,
141; Ps. - Theod. Add. 1. 36. 76. - reason for such
use may be found in the statement of Liase.
c. l. that one cannot sleep, of whom - So it
was used for head ache and ear ache: Pl.
20, 137; Ser. Samm. 99; 100; 101; 102; 105;
Ps. - Theod. Add. p 276. 29; Liase. 12 25-3. 2 & 3.
Stab. Apud. 9, 1 (Cocheyn 1, 201); G. S. Leald.
2 p 19 and 19a; of also Pap. Egh. N. 1332. Espe-
cially interesting is the use of one for ear
ache according to Liase 2, 5. 5 & 6 and
Pl. 21 and his statement, as according
uses are not with any other of the

itē des. Note that it was thought to be a *Styrax*, Pl. 20, 142
 we find one frequently mentioned, also
 was a remedy for female disorders: Pl. in
 Pl. Hippocr., *epi mori yst. g.* 5-22 Pl. 7, 357; *topi-*
ka Pl. *epi pleuritis*, *mori yst. g.* 1, 140; 2, 201, 3,
 254, peculiar in it 1, 75 *lib. 1*, 105; *topi-*
ka *inceptione* ἡ κληρονομία ὑπὸ τῆς τοῦ
 πηγύδαρου ἔχεται καὶ ἐν τοῖσιν ὄσι καὶ ἐν
 τῶν ὄσι. The opposite quality is implied by
 Pl. 20, 142: mirum est cum frons sita
 natura esse omni mist- - generatione
 impedi fore ciba, and Pl. 20, 142
 classis it among plants 'non utraque re-
 scit'; Johnson, *Pneumatologiae Practicae*
 evidently attempts to reconcile these ideas;
 'nata libidines in viris extinguunt, necesse
 in feminis'. On other aspects, Pl. 20, 139,

'cited by Salmassius l. 2, p. 100'

agrees with Ps. *Stiphodon*. cf. *Stiphodon*. 220; Ps.
 Prod. G. 22. 202, 10; 204, 10; *Antid. Long.* 1. 8. In
 Germany too, *Stiphodon* was never formerly
 said of from the junction to the sea. The
 great power of *Stiphodon* in this opinion is illus-
 trated by Pl. 21 103; *procedendum est prae-
 ter abstinere hoc vobis, necari enim
 partem invenio.* cf. Prod. Prio. 3. 6. 24-5; Ps-
 Prod. G. 22. 133, 10; 201. 7. Since *Stiphodon*
 is said to have distinct *Stiphodon* *Stiphodon*
 line and *Stiphodon* variety - of Pl. 20 104. - per-
 haps the doctrine of *Stiphodon* may have
 had influence. *Stiphodon*. cf. also *Plat. Lucei* (3. 3/047B)

Stiphodon also forms an indisputable in-
 gredient of the various *Stiphodon*; of *Stiphodon*.
 Pl. 20 110; Ps. Prod. G. 22. 104, 10; *Stiphodon*
 107. - part of the *Stiphodon* *Stiphodon*

¹ cf. *Stiphodon* p. 103

² cf. *Stiphodon* p. 104

antidotes *Comp. Linguistica*, in *S. S. Smith*, 2, 353
 one, found, and it is better known a kind
 against "any inward evil"; of 3, 15. It seems
 to have been especially prominent as a cure
 for brain and nervous affections, - danc-
 ing, lethargy, epilepsy and the like; of Pl.
 20, 105; *Her. Soc.* 11; 1002; *Ps. Med. Acad.* 3, 11, 11;
Unid. Pharm. 170; *Comp.* 12, 207; of *S. S. Smith*
Apud. 41, 5; also *Herben. L. C.* that the popular
 belief in its therapeutic value, and disease
 kind or, we see from its practice in *S. S. Smith*
 2, 353 a disease found part of a "kind against
 the devil and demerit"; and *P. Physi-*
cian Papers, in his "magic" affections -
 the very title is significant - *Tables* 1025
 recommends the use of one for epilepsy
 and vertigo: it suffices to hang it round

'Cited by *Herben. L. C.*



the work, denouncing its kind and involving
James the elder states that it is the best remedy
for humors caused by cold humors.

Such examples which recall the pas-
sage cited above from Galen, nos de rabie
et de curae huius... rationes veteres super
reputat impudens, and the use of the plant is
as recorded by the tyrolers, show clearly the
wonderful prophylactic power attributed
to it, and explain its importance medi-
cal use. How far back the belief in such
powers goes, we can say, we find

account speaking of it as a prophylactic
the same way: Galen 24, 726 b. c. c. ἢ τι τὸ ἰσχυ-
ρῶς ἰσχυρῶς φασὶ φαρμακὸν εἶναι; ἢ ἵσταν
βροχλίνοθα βροχούσι λείψανος ἐπιθρόοντες; ἢ
ἰσχυρῶς τινος βροχούσι καὶ περὶ τὰ πρῶτα
φέρμενα ἰσχυρῶς ἔχοντες; ἐπιλέγουσι γοῦν
ὅταν τῆς αὐτῆς τραπέζης ἰδίᾳ τι προσφέρωται

αὐταῖς ἰσχυρῶς ἴσχυρος ἔσται. In Italy
and Germany this belief is still current.

These prophylactic formulas were used also
in the belief that the highest spirits and other
harmful spirits were; cf. Diosc. 3, 45: φασὶ δὲ
τὸς ἀλλοῖς ἐπιβάλλεσθαι ὅτι οὐδὲν ζῴον καὶ τὸν
ἀίθερα; cf. Sup. 13, 14, 15, 16, 17, Pl. 2, 13, 14, 15
formulas et cetera. The latter is quite
at the same time, as a preventive, in certain
cases, and in some papers, Pallas 1, 2, 3. But the
ancient formulae for the protection of animals
is also in some cases, cf. Sup. 1, 4
where the statement is added: ὅτι οὐδὲν τῶν
πρὸς τὴν γαῖαν ἀποβαλλόμενον τὸ κτελεῖται. This
occurs, according to Linnaeus, H. An. 1, 2, 3, 4, 24,
25, in cases of the same nature. The former
to fight with a serpent: ἵπποκράτης ἔχει ἡ

¹ Dyer Folk Lore of the West

² Pallas in Pallas Reise

every one of them; the following are the names of:
 of People's de Cours, pl. 6, 4. 6; Pl. 20, 132; David. Or.
 17, 118. The names of the persons mentioned in
 the above list are of the nature of the names
 by Pl. 20, 132, in the same general date, or
 names, and so on, in the same manner.

The names of the persons mentioned in the
 above list are of the nature of the names
 in support of the interpretation that the
 names are for the purpose of keeping
 of the names in the list, and that the
 names are of the nature of the names
 which are of the nature of the names
 in the list, and so on, in the same manner.
 The names of the persons mentioned in the
 above list are of the nature of the names
 in support of the interpretation that the
 names are for the purpose of keeping
 of the names in the list, and that the
 names are of the nature of the names
 which are of the nature of the names
 in the list, and so on, in the same manner.

of the name 2.45 - related to the name 2.45

by Pl. 19, 125: center, junction between
 frontalis potent; cf. Pallad. 4, 9, 14. When we
 compare this with the fact that many of the
 junctions between the same in nature, the
 very probable that the object of a way
 in such cases, as well as in stating the
 case, was to prevent any one from being
 a member, really, and as interfering in
 some way with the other. The idea, here,
 seems to have been that to be
 under the protection of the plant
 actually was, and to be protected by
 the plant this type of thing, to have
 an explanation, which is stated in
 volume 1, p. 50: circle of the plant
 occupied in the same way in which
 you in construction is contingent on the

of a p. 55 above

The specimen of Pl. 25, 14, Pl. 25, 15, Pl. 25, 2, 25, 2; Alex. Meibom de nat. rerum 157 end;
 The supply of the same is shown in the
 condition, and is also shown by Pl. 66, 15, 16
 perhaps, another illustration of the same
 nature of the, which is also shown by Pl. 15, 16,
 - of Pl. 25, 14, 15, - that it is a part of the
 ship, the ship and gun, but under the
 name, the ship itself was always associated
 with the same word. Hence if a fig-
 tree lost its fruit "allat aequa... concum
 puerulum cum novo nate insipienti. Pe-
 culiar is the word de nat. rerum (Pl. 25, 15,
 "aequa insipiente... et." It is significant, too,
 in showing the wonderful source of the plant
 that in the region around the Atlantic, the land
 of watercraft, the mountains are the source

of Pl. 25, 14, 15, 2

2 of Pl. 25, 14, 15, 2

the stalks of cattle to keep wetlands away; so
 birds and birds grow fat & secure, & are
 near or kill, and eat in their baskets, & are
 from being limited? In England the plant
 is found only in wet, & is common in
 and English & is common in the
 water, from the river to the sea, & is
 now called *Scilla* grass. A pretty example
 of its use is given by Oraxton in his *Myo-*
blidia, where *Myo* is the same as
 Oraxton to be of the *Scilla*: "I have seen the
 grass of *Myo*, that is, the *Scilla*, & it
 is with some kinds of the *Scilla* & is
 from being limited."

That this was not a definite con-
 nection with the *Scilla* form is an

¹ of *Myo* in the *Scilla* 103 sq. ² *ib* p 35. ³ *Conny* *Scilla*
 and *Scilla* *Scilla*, 2, 324; *Scilla* p 136

eularis apud antiquos fuit. Quorum unum
 cum relictis fidei datus a Cornelio
 Cethego in comitatu atheniensi. Fla-
 vianus in iis Annalibus. Satis procul
 119. mentionem in his rebus faciunt
 epitymum, which is evident, also, that
 it was used among the Greeks, as
 near Rome, little else was it. But that
 the plant was old, and already connected
 with the life of the people, the people, know-
 ing it as a - of the old - - - - -

1 This reminds us of the custom of going
 to sea to the temple during the winter months
 with the intention of - - - - -

Scaphyllum

See 500-1105. *Thymus Scaphyllum* Linn. of Speng.
Bot. 520; Koch. Binom. & Bruch. 192. The corre-
sponding Greek plant was probably 500-1105,
as the name is in 3. 20. A practical distinction
distinction was made between this variety
and the closely related *Thymus* and *Thymus*.

Cato 73 ubi uiae variae experient fieri
butus medicamentis de his quae sunt in
vulgaribus -- *serpulum*. cf. Pl. 30, 148.

Thymus species mentioned in many
places, e.g. in the commentary on the
of Colum. 6, 4, 3; Veget. 1, 13, 5 where it forms
part of a mixture of several medicinal
herbs of *laticinnus*; cf. 1, 10, 5; 2, 10, 10. Pliny
14: cum experient inuentum ab antiquis.

A general name for the plant of the
itself in the text of Cato's *Thymus*
Pliny 2, 54 (6, 5, 2), *Thymus* and *Thymus* are found

as cathartic, diuretic, and purgative, and similar characteristics are assigned to *syphium*: cf. Cels. 4. 16; Pl. 20, 246; Serv. on Verg. *Ecl.* 2. 10-11 says of it and *galea*. The *Escalier* of the century is full of it, and it has been cited in natural history, ornamental medicine and a. Contrasted with similar varieties, and as Cels. states 2. 55 is represented as a figure.

Among the qualities it is often mentioned as a remedy for all kinds of urinary troubles, for women, haemorrhoids, and *Diosc.* 3. 40, says of the wild variety: $\pi\rho\acute{o}\varsigma\ \tau\eta\ \iota\epsilon\ \tau\alpha\iota\kappa\eta\ \rho\acute{o}\zeta\eta\ \epsilon\pi\alpha\tau\eta\lambda\epsilon\iota\sigma\tau\alpha\iota\ \dots\ \dot{\iota}\rho\epsilon\lambda\epsilon\acute{\iota}\ \tau\alpha\epsilon\phi\epsilon\lambda\omega\ \delta\acute{\iota}\gamma\gamma\alpha\tau\alpha$. cf. Pl. 20, 246. *Marce.* *Ecl.* 2. 10, *syphium* -- $\epsilon\psi\alpha\gamma\eta\alpha\ \rho\acute{o}\tau\eta\iota\ \delta\alpha\tau\eta\alpha\ \upsilon\sigma\alpha\epsilon\delta\ \rho\epsilon\sigma\tau\eta\iota\sigma$ *color* *caus.* cf. 2. 10; 2. 55; Pl. *Herod.* *Pl.* 30, 26. It is prescribed for urinary troubles by Cels. 4. 16; Pl. l. l. and for other internal diseases: *Diosc.* l. l. $\dot{\omega}\beta\epsilon\lambda\epsilon\acute{\iota}$ -- $\eta\pi\alpha\tau\omega\varsigma\ \rho\acute{o}\zeta\eta\mu\epsilon\tau\alpha\varsigma$ cf.

Pl. 20, 245, *Mar. Emp.* 24, 55; Ps. *Par. Med.* 2, 335, 71;
 for *gout*, also in *Medic. Mar.* 1, 20. Applied lo-
 cally it was particularly efficacious for *head-*
ache, of *head* *Emp.* 1, 5; Pl. *Med. Mar.* *Emp.* 1, 1;
 1, 5; 1, 25; Ps. - Pl. 1, 1, and it was evidently thought
 to furnish some soporific qualities, since
Diarr. 3, 40 speaks of it as used for *convul-*
sions; Pl. 20, 246, for "*phrenatici*," so together
 with *laurel*, in 20, 138; *Case.* *Fel.* 62 (p. 155 R),
 gives it as part of a *strong* *antispasmodic* *and* *soporific* *pre-*
parative *and* *emmenagogue*. In the *primaries* of
the *fever*, *Par.* Pl. 6, 6, *primaries* it got the
change, of *Mar.* *Emp.* 5, 21, 72. It is re-
 commended for *fever* in *the* *primaries*; 20, 20 for
fever in *the* *primaries* - as Pl. 21, 15, 1 of *the* *primaries*;
 and, according to *L. S. Leech* 2, 165: "*Fraxinus*
of *the* *right* *side*, *work* *the* *eye* *and* *radial* *up*
to *the* *elbow* *to* *a* *part* *and* *to* *a* *drink*."

Sedgellus, as well as *the* *primaries*

of this family, was long used, also, for female disorders of the Digestive system, & is mentioned
 (L. F. 7. p. 355); also, in the 2, 174 (L. F. 8. 355); of Pl.
 21, 133 of the *Pharmacopoeia*: *fructus* - *caulium* &
radix *retardatis* vel si *emortui* sint
 in utroque parte, of Linn. 17, 1, 51 of *serpyllum*
 - *caulis* *terrestris* *minuta* *fructu* *quod*
radix *in* *terre* *est* *in* *terre* *est* *in* *terre* *est*
Pharmacopoeia gathered at noon on St. John's Day is
 made into tea or distilled through a linen
 filter to remove the color of the matter, 107

More important, however, is the use
 of *serpyllum* to cure the bites of poisonous
 animals, and as an antidote of Mice & Rats.
 97, Linn. 272; Linn. 340; Serp. Lang. 105-6; Pl.
 20, 245; 264 where he mentions it as part of
 the mixture of Antidote of Linn. 148; Serp.
 Democ. Antid. 11; Serp. Lang. 39; Pl. 3. 37. and
 it was also an ingredient of the "ancient"

aduato in die repolito. Quid et inuenerit
 in oculo inuenerit, ut si fe ligato, pte con
 uis appromit, tute p. inuenerit conuio mi
 oratic quae in tempore uenerit uer
 bus secum conuenerit. Similiter, Mass
 Floridus' recommendo. Pe best for Polito
 A all p. inuenerit creaturae aduato pte
 Nouiter. Aduato pte inuenerit, in uer
 lo in uer. Pte in uer. in uer. in uer
 conuio in uer. Pte, in uer. in uer.

Nouerit. Pte, in uer. in uer. in uer. in uer
 Artern. 77 (p. 70. l. 25 N.) has a curious remark
 on O'usov. Writing of the significance of
 conuio, he tells us that the pte of the
 uer. in uer. in uer. in uer. in uer. in uer.
 to pte in uer. in uer. in uer. in uer. in uer.
 in uer. in uer. in uer. in uer. in uer.

'Cited by E. V. Rieu, *Capital Cities of the World*, p. 245.

τὰ αὐτὰ δὲ τούτοις καὶ οὐμον καὶ τὸ ἐπίθιμον
 καὶ ἄλλοι τῶν ἐπιθιμῶν. καὶ τὰ αὐτὰ τούτοις
 τοῖς γὰρ ὅτιν' ἔχεται. The latter statement may
 perhaps be explained from the medicinal uses
 of these plants, but it is difficult to see the
 reason for the former statement, unless we
 can show that they are in fact not harmful
 substances; cf. the medicinal uses of
 them, etc., given in the text.

In summary, many of the plants des-
 cribed in the text are, at first sight, and at
 least, employed generally together, as well
 to be a certain protection against insects,
 spiders and snakes, & by the way to cure
 and to protect the skin. This is
 part of the text to which I refer in the text p. 1049. Pyne
 is also the author of the text to which I refer in
 the text p. 432.

Such things as the text p. 432

which adds a new turn to its otherwise a long-
ter.

Among the Greeks and the Romans
was commonly employed as food. For the
purpose this is a wine by name a compound
of 100, 300, 1000, 1000, 1000, 1000, 1000,
was also put in wine to give it a golden
color and a softness to the palate, for the
sake of the wine. It is a very old wine
also largely cultivated after the year 1000,
called wine.

Merabrous stones

Gr. ΕΙΛΕΒΟΡΟΣ. Among the ancients, the plants
belonging to the stone-merabrous and the
let-our, lime, and other stone-merabrous
ance and effects, are the common name
ΕΙΛΕΒΟΡΟΣ, - The stone-merabrous stone

diurnal in habit, all flowers are commonly un-
 commended in fragrance, the fruit is white and
 is a core: of 20 or 25 cells; fruit is 17, 18, 19, 20,
 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34,
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 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

'Plum may be noted that the white variety is used
 in the East Indies in various countries.

and *Theros* is sometimes used for *Pellagra*,
 cf. *Plut. Morol.* 462 b; *Ael. N. H.* 12. 57. For simi-
 lar uses of *Pis* part in medicine: cf. *Diase.*
dem. m. 4. 148; *Cels.* 2. 12. 1; 3. 23; *Pl.* 25. 54. *Mere.*
Emp. 23. 17; 22; 25. 20. *Theros* is also used for
 did not have the same effect upon every one,
 however, for *Plut. Morol.* 4. 171, tells us: ἔτι οὐ γὰρ
 εὐδαιμόνιον ἐσθιόντες πολλὸν ὥστε λυαίσκεν
 δέσμιος ὄλεσ οὐδὲν πάσκουσιν.

Theros is also used for *Theros* in
Plut. Morol. 4. 171, tells us: ἔτι οὐ γὰρ
 εὐδαιμόνιον ἐσθιόντες πολλὸν ὥστε λυαίσκεν
 δέσμιος ὄλεσ οὐδὲν πάσκουσιν.
Theros after cauterization of a polypus: cf.
περὶ πεδῶν 1. 34; 37; for *φλέγμα λευκόν* it. 271;
 for rheumatism of the joints *περὶ τῶν ἐντ. πεδ.*
 41, (it. 1. 244); - cf. *Pl.* 35. 30 - for *catarrh* for
περὶ νοῦς, 2. 43. *Diase. l. l.* speaks of it as
 a cure for ear-ache, tooth-ache, scabies.

of Brit. Lary. 10, Colu. 6, 7, 5; Marc. Emp. 7, 53, 56;
 of Presb. Hist. 1, 1, 21: si coram meo uisum fuerit
 -- si uisus idem in uisitate sine uisitate
 uenerit, -- infundes elle boni nigri ful-
 ueris, cum aceto; Ps. Pl. 1, 1, 1, 2, 3, 25, 53, beside
 mentioning the uses of Belladonna, -- also says
 of the diseases caused by the plant, saying that
 drooping, gout, worms, sore eyes, -- "oculorum
 caliginem, fuliginem, inflammationem," -- and all kinds
 of ulcers and sores for which it was used.
 as a medicine; cf. Marc. Emp. 7, 52, 53, 10, 40, Ps. Pl.
 3, 22. Black Belladonna is ordered for worms
 by Alex. Trak. de verm. 6.

The plant was also an important reme-
 dy for female troubles! According to the Hipp.
 Peri. v. 1, 1, 1, 1, 91, black Belladonna was used to
 expel the dead foetus; and the placenta, etc.

'20 is used as a medicine as a cathartic

(L. 8, 188); cf. ib. 2, 153 (L. 5, 328); *ἰατρικὴ ἱστορία* 1, 37 (L. 9, 365); *ἰατρικὴ ἱστορία* 2, 5, 25 (L. 5, 132). In Galen's medicine it is mentioned as causing a sort of Phlegm. *Pris.* 3. 6. 26; *Ps. Theod. Add.* 3 35, 28.

Of more interest and importance was the use of Galen as a source for the various medical diseases, epilepsy, madness, and other mental diseases, before and after his time. We would not mention the play of black bile to turn the qualities of proteins of their nature of lightness (p. 150, H.; *Pris.* 4, 11, 17; Pl. 35, 17²; *Accusation* and *Pl.* by *ἰατρικὴ ἱστορία* Pl. 35, 17 was also called *ἰατρικὴ ἱστορία* according to *ἰατρικὴ ἱστορία* 2, 9, 11, 4, *Pris.* and Pl. 35, 17. *ἰατρικὴ ἱστορία* is said to have been cured with it of his nature by Galen.

¹ That Galen in the title 7, 5-152 mentions it is only a word to be corrected had a similar purpose. ² *Pl.* 35, 17.

Hebber, full too some, I may find to
for age & some of the... The other
years... and interesting...
that... in a... out of...
in 2, 201, being many...
and....

This exaggeration of the real power...
by... is evidently... in a...
a sort of homeopathic treatment since the
plant was thought to be very dangerous...
according to Hippoc. 2. 13-14 (p. 250) it caused
spasms and convulsions: cf ΚΩΔΙΚ. ΠΡΟΧ. § 556,
(p. 5: 212), cf...
κύματος καὶ ὁ ἐντέβωρος ἐκ...
... τὸν... δὲ τοῖς...
... 15...
effects...
of...
...
...
...

Another sagging manuscript - of the
 1870s or earlier, the word 'statement'
 25.50, that is the collector, according to the
 2 of 9.8.8, & 10-see, chiefly, caused the
 with the word 'statement' it makes the
 'statement' is his name, it shows that a
 at least, and it may be a copy, and may
 be the instrument of the, or the
 explanation of the 'statement' is
 1870s or earlier, the word 'statement'
 of the 'statement' that it is a
 word, by the instrument of the
 and the instrument of the 'statement'
 of the 'statement', we are told by the
 9.8.8, the word 'statement' is
 drawn a circle around it and the word
 'statement', 'statement', since this word
 'statement' is the 'statement'.

is used absolutely in the sense of both pray
and curse, the meaning to be given it here is
doubtful. In the former sense, however, it
was understood by the sc. 1140, who adds
that the prayer, meant to be offered to Apollo
and Demeter, used by Pl. 25.33; *primum*
quia gladio circumscriptis; Siquis me
circumdet ut utrum spectet et precetur et
id liceat sibi concedentibus his precor.
But here we consider the plants of the
garden or sowing of which similar de-
tails are given, the position is not so im-
plicit. We have seen - of whom p. 103 - that the
Arley, *curia* and *curia* - Pl. 19.120 - had
to be sown with curses, but that Pl. Pl.
had raised the question of prayer & curse
by an apparently equivocal use of *pror*
in an evident translation of S. 1. 1. 1. who,
in the same, had spoken only of cursing. The

matter is, again, further confirmed by Sophocles himself in *E. Ph.* 1, 4, 7, when he says of the centauris τὸ ἐπιτιμῶδες τὸ καὶ ὀδύρῳ ἴσως ἄτοπος, for ἐπιτιμῶδες is also used absolutely in both a bad and good sense, although generally in the former; of Sophoc. *Phil.* 1280 - of *L. L.* - "to utter imprecations," "to curse." Since, however, Theophrastus, as we have seen, in speaking of the curse, uses καταδῶδες and βλασφημίῳ which can only mean "to curse," - cf. *Char. Gen.* in 1, 4, 5, - and Pl. in his translation, uses the un-qualified Latin words "curse, maledictio, imprecatio," it would seem that καταδῶδες and ἐπιτιμῶδες are used in the sense of "to pray," although the etymology is by no means excluded. For, that we have to do with a demonic power, the details given concerning the gathering of the spirits, show as plainly as the fact of naming

in covering the plants treated above - of pp 105 & 106.
 Planchon's description of the circle, tells us that a circle had
 to be drawn around it, - of Pl. 25, 50, who
 adds that it had to be drawn with a sword.
 a statement made of the plants also, of
 Planchon's pl. 9, 8, of the plants; 1, 2, of the same
 nature; Pl. 25, 145 of the workhouse; 21, 42 of
 the same, and the purpose of the circle, which
 plays an important part in magic practices,
 is to keep evil spirits at a distance. The
 presence of such spirits is suggested, too,
 by the statements of Planchon and Pl. 1, 1, while
 gathering the plants, one had to face the
 east; for the first rays of the sun were
 in scattering the powers of darkness. Against
 such powers, then, one had to be protected, and
 the circle and prayer, became a shield, as

of Riess, Pauli's Misc. 227.

The ambiguity of the words licensed above shows, the printer has made no distinction, although this is not. With the same care was endeavored to measure the forms of the protected plants, with the finger, to render them kindly disposed, or at least to express it "precisely as it is" - namely getting the plant-direct with considerable disfigurement. To the same end, also, citations were found in the grounds, - chiefly to the same points, - of the pts. 1. 1. 7 of the river; Pl. 25, 109 of the river-house; 21, 107 of the river. That since the change of getting of the Bulletin about the finger was directed to apply, and the explanation is merely a learned explanation of a fact not understood; the plants were medicinal, hence under the protection of the pts. of

'of. Cassius - Hall, p. 1136

...the remaining statement of people
in this connection, which is repeated almost
... and they, as not as readily explained.

2. pl. 9. 15. ζετον δ' εφ' ομολογησεν και εν δεξιαις και
εξ ερισταυρας. και ομοιως γαρ ειναι τον τελευτου
επιπλοου εν γαρ επιπλοουται ο ζετος εφ' ομολογησεν

This combination occurs nowhere else, so
far as I can find, although the English
... significant death of Artemid. 1. 20. 11. 24.
ζετος ετεκμαθεσθαι εν τη κορυφη του εδουτου

θανατου αυτου μαρτυροειται. οτι γαρ εν ουτοις
επιπλοουται θανατου. This is the statement that is
... 3. 2. 15 occurs the statement "of the
... flying, death will be held
... of 3. 1. 10.

Aside from this interesting example of
the economic nature of the ...
of Keller's *Storia d. Lettere* pp. 335-34

little abundant, according to Pl. 15. 41. various
 pulchrae admodum dicit. - various
 proque necantur alba trito et cum lacte
 abans. cf. Pollux. 4. 351; Gell. 13. 41; 13. 52. Pl.
 l. l. also tells us: Calliope gittacra vocata
 Kalliope trigona; circumscripta velorum
 tenuiorum, sicuti etiam, adfuerat; cf.
 Gell. 12. 10. In Gell. 3. 18. 2, we read: οὐκ ἔ
 ὀλίγοι σίτες ἰσχυροὶ, ἕως ὅτου κίονες
 σπιέργος οὐκ ἐρικηθύσεται ὑπὸ ὄρνέων τὰ σπιε-
 ρύοντα; cf. 3. 18. 1. In Pollux. 4. 13. 19
 Ἐπίσκοπος λέωνος ἐπισημαίνεται ὡς σπιε-
 Ἐριγυγύματα; cf. Gell. 5. 55

It may be noted also, that Greeks
 wore ornaments called Kalliope
 cf. Aristot. frag. 217; Pollux 5. 11; 5. 12; - cf.
 Trajan, Pan. vol. 5. 45; - also read Poll.
 cf. Gell. 5. 55

may limit to a case of the plant originally
as an accident - a case cited Pl. 25, 55 - of which reports
seem to refer to.

In the superstitions of later times, Kelle
has continued to play an important role.
Gustavus, in his *Pl. de Plantis* 2, p. 170,
quotes *Piperas de. mag. affect.* - accom-
panying its use is accompanied by exor-
cisms as a remedy for deafness caused
by some sort of drug. In Tuscany the peasants
believe that blindness is caused by the appearance of
the *belladonna* plant. If it has green leaves,
it will be good, if it has red leaves, if two
had, "Folklore, Plant Lore" 369; cf. further
Rolland Flore Pop. 1, pp. 54-5.

It has been shown above how closely
Kelle has been connected with the superstitions.

Further information is given in the following

These notions of play are an important part
 of the theory of language, showing clearly enough
 the primitive conception of language, that it
 was born, namely to the sense of words
 which rendered necessary the designation
 of the things and of objects. Hence the pro-
 cesses seem to have just as to and was
 the origin, to give rise of the language that
 caused the two elements.

The close connection of both the words
 and things into words, gives a similar ground
 for a ² certain - of language - is of the only
 the personification of the power which
 seems to have the associative nature
 not only to the words of power - of words
 2, 1, 1, 1, - but also of the fact that at the same

1 of Engl. to word. 1854, p. 11 (L. 6, 350); Plotin.
 39, 1, 1; of words. L. 2, 1, 1, 1; Plotin. L. 2 ² of D. etend
 at once

attributed to a use of the belladonna, but
 was rather to be found in the following
 laws.²

The reason for this connection with belladonna
 is not easily explained, for belladonna
 was not, as far as we know, used as food
 and hence does not have a place among the
 usual spirit-offerings. No doubt it was
 due, as Grunze Gr. My. p. 1275 explains, to
 the fact that just as all diseases which
 were attended by convulsions and other
 violent symptoms were thought to have
 caused by Artemis, or the powers which
 she personifies, so those substances which
 caused similar effects in a well man, - of
 whose few - were supposed to be filled with
 like power, and to belong to her.

A curious fact may be noted here in regard to the statements of Aristotle, de plant. 1, p. 921 B. 5 - quoted above p. 242 - that belladonna is so harmful to man but unincapable of, of deer. 1, 600 sq. practices in his secretions and rare venenum that capris adified to communicate as yet. We know that goats can eat much that is poisonous to other animals, and Linn. Bot. 5211 n. says that he has confirmed the statement of deer by experience, but it cannot be said to have that similar medicinal properties were attributed to the goat and to belladonna, and that both were peculiarly sacred to Artemis and the ethnical forms; cf. Gruppe op. cit. 1274 sq.

Vitis alba

Gr. ΛΥΠΕΛΟΛΕΥΚΗ according to Lenz Bot. p. 490,
 of the tree varieties of *Prionia* recognized
 by Linn. & the *vitis alba* corresponds to the
Prionia alba which bears red berries
 and is found here and there in Italy.

also 731 *vitis alba* caules etc in the
herbarium medicamentum.

We find *vitis alba* is part of a sim-
 ilar remedy in Galen. 6 43, and it is men-
 tioned as a cure for various diseases of
 animals: for chickens suffering with fi-
 tuita Pl. 10, 157; Noget. 4, 2, 16 "caulis *vitis*
albae" is part of a "fotio pueri - vitrea
 pueri et ovis pueri confirmat; 5, 16.5
 animalis et succato bestia tetigit
 expedit ut - pueri & bestia in celo
 curant; additis pondibus pueri et
vitis albae; cf. 5, 79, 4; ad verbum articu-

larem. -- vite alta articulos circumdata.

In general medicine its scope is wide and important properties are assigned to it. It is described as emollient, *Deop. l. pl.* 9, 20, 3; as diuretic, *Dioc. de urina* 4, 141; *Pl.* 23, 21; as cathartic, *Pl. l. l.* Because of its emollient properties *Deop. l. l.* speaks of it as $\epsilon\iota\sigma\ \psi\iota\text{-}\lambda\omega\delta\sigma\sigma\ \lambda\epsilon\gamma\sigma\iota\mu\omicron\sigma\ \kappa\alpha\iota\ \epsilon\gamma\gamma\lambda\iota\delta\alpha\iota\ \lambda\iota\pi\epsilon\lambda\epsilon\iota\iota$; *Deur.* 458; *Pl.* 23, 23 and 26. It was used as a poultice, *Deur.* 458, for all kinds of skin diseases, ulcers, leprosy, etc. of *Deur. l. l.* *Cels.* 5, 2; *Pl.* 23, 22 sq; *Marc. Emp.* 1, 33; *Deur. l. l.* 113, 13; *Deur. l. l.* add p. 249 p. 21; 301, 21. The treatment, in these cases is *Emollientia*; of *Pl.* 23, 22, *folia et caulem in ulcerat corpus, utique ulcra, phagedaenis, et gargaris tubarumque tædior cum sale ulcra inter;* of 23, 26. It was also given internally; *ad seipsum*, *serib. Lang.* 79; *Pl.* 23, 25; *Marc. Emp.* 17, 5; *ad*

hydropicos, Scrib. Lang. 134; and, according to
 Pl. 23.23, for epilepsy and mental disorders.
 Here again the principle underlying its use
 was probably that of "like for like," since
 Pl. adds: "et quia ventus largior eliquando
 se amittit." of Hippocrat de Diet. (Pitua
 Anal. Sacra 5, 293)

In the Hippocr. corpus we meet with
 another variety of this family, 325.5.112 -
 probably Boreau's *Cretica Linn.* - prescribed
 for female troubles: cf. *περι γυν. 34* (L. 7. 372)
 where it is used in fumigation; *περι γυν. vovs.*
 2, 134 (L. 4, 304). In later medicine *P. vitis*
alba, also is thus used; cf. *Simp. 4. 141*; Pl.
 23, 22 *lactis abundantia facit ventus*
omne vitium putingum; 33 26, *est mucus*;
 33, 25, *et in secundis feminum ad*

' of Boerhaave *Pract. 539, 548.*

punita trahit. Et hanc plantam, unquam
 etiam, pro thebita, quae in pascuis creatis,
 et in iaculis. Plin. lib. 15, cap. 10, scribit hanc 100th
 thebita ab eo nomine quod dicitur, "in vena
 chy" ad omnium serpentes mordet
 iatam"; Pl. 23, 28 raris numerosis utili-
 tatibus mobilis contra serpentium ictus
 trita drachmis ductus bibitur; Perr. Democ.
 puto it among his Ἀντίδοτος πρὸς ἔρπυστα καὶ
 λυσοδμήκτες

On other spheres we find it sometimes
 employed in place of the cultivated vine. We
 have seen that Theophr. ascribes a fiery na-
 ture to it, such as was ascribed to the lat-
 ter², and just as the vine was thought
 to be immune from lightning², so a house
 was surrounded with vitis alba to pro-

¹ cf. Ref. in Gruppe Gr. Myth. p 787 n. 7

² Gruppe l. c.

fact it from Eighteen. Column 10. 346-7. utque foris
 magni prohibetur fulmina. Foris, before was
 sedes raris, et ritibus albis. According to
 Pl. 23, 24. *Arctia nigra*, - *Bygonia alba*. -
 and in a similar way - all prevent the pro-
 cessing to improve the domestic funds, of course.
 Pl. 2, 912, Pallas 25, 1 gives a different time to
 the customs: *Arctia grandis* - *Arctia*
obstinata alba - *Arctia* *fraxinifolia*. Pl. 23, 24, etc.
Arctia alba - *Arctia* *fraxinifolia*.

Many more responsibilities would have been
 current, for the plant has an important place in
 the modern folk lore. They, folk lore of plants,
 quotes as follows, from tales, but of kindling,
 "They (witches) take likewise the roots of *Arctia*
obstinata, according to some, or root rather sup-
 pose, the roots of *Arctia*, - and make them
 of an ugly image by which they represent the
 person whom they intend to accuse. Then

witchcraft. In Germany also, we find some interesting beliefs concerning it. It is said of a Good Friday before us, powdered and given to cows to lick up. The cow which eats it, craves to be milked from all other cows which happen upon the spot where she has been, and she can draw the milk from nine furlongs off. In butter made from such milk, melted, it leaves aly foam.

Many of the examples quoted above show clearly the purely ecstatic powers attributed to the wild man, but the best philology understands these beliefs as emanations. One need of our connection with any religious rites, and perhaps the only explanation is that its place was taken by the cultivated man and the man made for it. Concerning this, it

is given in pp. 104-5: 200.

is important to note the absence of
 saying the head upon wine leaves, of which
 Col. 101, of Rohde, P. 40, 119, 22. The practice
 of this practice is evidently to some extent
 - the use of other plants similarly employed
 - of above, p. 201. - but as Rohde, l. c. remarks the
 totale Wirkung scheint die in modo socht
 - in the book. This is all the more strange
 when we consider the great antiquity of the
 wine, although we know its culture in Greece and
 Italy goes back to the historic times, & still a
 practice. In regard to the latter was referred to
 the fact; at any rate there was a well defined
 tradition that it was eaten than agriculture, of
 Pl. 10, 24, & that wine was not used in
 the most offerings. Pl. 10, 24. These facts may

of wine, of Rohde, l. c. p. 119, 22. The
 of Cult. Planten 1912, Hoops, Waldh. v. d. H. 11, 552.

explain the balance of the cultivated ^{one} grape-
 pycnony notes, but it is possible that the variety
 in regard to the wild variety since grapes and
 which seem identical as belonging to the wild
 grape. The *breast* is *var. ...*
 etc. It may be noted, also, that *V. ...*
 is characteristic of *... S. P.*²

¹ *...*

² *...*

The above study, imperfect as it is, shows
 I trust, not only the importance of ancient
 folk-lore in explaining modern, but, that
 is more to be emphasized, the important bearing
 it has upon the history of primitive religion.
 However the qualities attributed to these plants
 may be explained, it certainly cannot be
 claimed that the cultivated vegetables which
 were indigenous to Greece & Italy or were
 then in prehistoric times were employed in
 offerings to spirits, and, as to the land, that
 to be sure, the only vegetable in the above list, the use
 of which was not prehistoric does not occur
 as such in offering. These facts can only carry
 us back to a time far antedating the beginning
 of history, when the prevailing forms of religion
 were the worship of ancestral spirits; - to the
 same time to which leads the survival of clay,
 stone, or bronze vessels in religious and magical rites.

Vita.

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